

BOSTON RECORDER.

NATHANIEL WILLIS, PROPRIETOR AND PUBLISHER—OFFICE No. 4, CONGRESS-SQUARE, CONGRESS-STREET, BOSTON, MASS.

No. 45.—Vol. VII.

SATURDAY, NOVEMBER 9, 1822.

Terms, \$3.00 a year, payable in 6 months. To Agents, every 11th copy gratis.

BIOGRAPHY.

From the Religious Intelligencer.

AN INTERESTING INSTANCE OF THE POWER OF DIVINE GRACE.

Mr. EORON.—In sending you the following account of the religious experience and the death of Mrs. CAROLINE WOODWARD, late of Middletown, Conn., my object is not to praise the creature, but to exalt the grace of God—to direct the attention of the reader to those circumstances which most clearly show the true character of the depraved heart, and those in which are seen the influence of the Holy Spirit. The unqualified praise which is written narratives, is too often bestowed on the dead, but it is ill calculated to subvert the spiritual interest of the reader. Many such accounts, instead of exhibiting the triumphs of the grace of God, say little or nothing of the opposition of heart that was subdued; and consequently the victory is seen to be gained. A leading object of the writer of this article is to show from one example, that however amiable and lovely a person may be—that, although nature may have labored her gifts in adorning the mind and sweetened the disposition, still such qualities are not of the nature of holiness without which no man shall see the Lord. Mrs. Woodward was greatly beloved for the excellence of her disposition, and she possessed of an uncommon share of those amiable qualities which render the society of the subjects of their interesting and pleasing. She had more to render them lovely; and could natural endowments qualify one for the Kingdom of God, without repentance and faith in the Lord Jesus Christ, the prospect of none could have been fair than hers. But we shall see that when such a character is tried by the proper standard, she is truly destitute of holiness as that of the most hardened and abandoned, and that they who possess it may be children of wrath even as others. We shall see that which appeared lovely and unblemished true religion, buried in depravity and lost in the spirit of rebellion, which rises like the morning fog, sweeping and destroying all before it. The principal facts stated in this article, within the knowledge of many of our readers, who would be ready to give their testimony to the truth of what I have written.

I was about returning from Middletown to New-Haven, in the month of August, 1820, when I was requested to take into my carriage Mrs. Woodward, who was desirous of making a visit to her friends in New-Haven. A Christian friend made acquaintance with her general character, and she mentioned some interesting facts relative to her particular situation at the time. I was requested to converse with her freely on the subject of religion; and from what I knew of the state of her mind, I concluded she would readily engage in such conversation. I called for Mrs. W. and we soon proceeded on our journey. I had been informed that she had lost her only child about two weeks before, and that she felt great anxiety about her own salvation; but with the particulars I was not made acquainted until she developed them to me herself. When she spoke of the death of her child, it was manifest that the sable garments which she wore, were not covering the soul of a bereaved mother, but of a mourner. The involuntary sigh and falling tear, together with that peculiar expression of grief which none can imitate, and none but a bereaved mother can manifest, showed that the hours of her journey would be full of interest, and my part properly conducted.

I instructed her to consider me as her friend, and to converse with me as freely as with a brother; and then asked some questions relative to the death of her child. "Oh," said she, "I have been suddenly deprived of every comfort of life, and would have seemed a trifle compared with the loss of my little William; when God took him from me, the loss was so great that nothing could befall me. I could not feel submissive to this dispensation of Providence; and although it is still a mystery, I still murmur, repine, and wish him back. My little child," she continued, "he had entwined himself around my heart—had begun to play with his prattle was charming to my ear. Oh, my sweet child! Whilst he was sick, my greatest happiness was to administer to his wants: I was with him day and night, watching his disorder—sometimes I feared, and thought he must die; but favourable symptoms supported my feeble hope. But at last his pulse became feeble—his countenance shone, and other symptoms of death manifested me that I should lose him. Here she paused, and I observed her to be collected herself; I begged for his life, but God did not heed me; he grew weaker, breathed faintly, and appeared to be dying. I laid my head by his, and watched the last motion of his lips, as his soul fled his way to eternity. I exclaimed, 'Is he gone?' hung over him, thinking that he might possibly breathe again; but finding my hope deferred, I cried in despair, 'He is dead! Oh, he is gone for ever! Why could he not have been spared to me? Why should my darling be so cruelly taken from me? I could not see why he could not have been spared to me, neither can I see the reason now. Oh, how I loved him! I love him still, and cannot help wishing him back.'—She then overcame her feelings, but was about to proceed in a similar strain, when I checked her, and endeavored to administer comfort; at the same time gently reproving her for her murmuring and unwillingness that God should reign. I asked her if the death of her child had not caused her to reflect upon her own approaching dissolution, and the necessity of her being prepared to meet eternity? She replied, 'I have enjoyed nothing since his death—have thought much of judgment, and eternity, and have felt myself unprepared to follow my child to heaven. When Rev. Mr. G. was with us, three years ago, I was much excited to religion; but it was without producing any permanent good effects. At that time I was very thoughtful about my condition until the death of my child. I observed that this was a loud call from God to her to prepare to die, and possibly it might be the last. I said that consideration had distressed her. She wished she might become a Christian. I told her that if she would repent of her sins and come to Jesus Christ for salvation. She said she knew it was necessary that she should be born again; but she could not change her own heart, and immediately began to speak of the doctrines of grace, saying, that they were the doctrines of the Bible, but that she could not see their consistency; and then her heart evidently began to rise in opposition to the very doctrines which she acknowledged to be found in the word of God. She said she could not see why God did not save all sinners as well as a part; she could not discover any justice in his taking one and leaving another. Still she believed it, and it distressed her very much. I believed it as firmly as she did; and I did not feel how voluntarily my actions proceeded from it, and have been casting the blame on my Creator for giving me such a heart. But I now confess it as my sin and no longer cast the blame on another."

The minister whom she had seen before, called awakened sinner, and of the greatest service in breaking down the pride and independent spirit of the human heart. She replied that she could not love such a God, and could not see any propriety in his sending sinners into eternal misery for the sins of a short life; but admitted she believed it would be so, and that without a change of heart she must be eternally miserable; and then asked with great earnestness, "What can I do, what shall I do to be saved?" I told her to repent and believe on the Lord Jesus Christ, and then took the law of God and held it up to her view with all its requirements and its awful penalty, in case of transgression; at the same time telling her that it is holy, just, and good. I explained the right God had to make such a law for his creatures, and also to put it in force.

After showing her that the law knows no mercy, I then opened the plan of salvation by a Redeemer, and entreated her to fly from the curse of the law to the Lord Jesus, who is the end of the law for righteousness to every one that believeth. I dwelt upon the willingness of Christ to save to the uttermost all that will come to God by him, even those who have sinned against great light and have resisted the Holy Spirit as she had done. She inquired into the nature of repentance: I explained to her as well as I was able the nature of that repentance which is needful not to be repented of—of true godly sorrow for sin; and by the joys of heaven, the torments of hell, and the love of the bleeding Son of God, as well as her own obligation to love and obey God, I entreated her to submit to the Lord Jesus, and to give up her own wicked heart with all her rebellion, and be saved by grace alone. But she still continued in her course of complaining, and although conscience, gnawing within her, condemned her every moment, still she vainly endeavored to mix with every confession an excuse for her guilt. But God's Spirit tore away these excuses as fast as she made them, and she would again and again cry "what can I do to be saved?" and yet when she was told what she must do, it was too humbling; she would not consent that the Saviour should reign over her.

We arrived at New-Haven in the edge of the evening, and I left Mrs. W. at her friend's, who felt deeply interested in her affliction. While here, she attended meetings at the lecture-room, which was overflowing with Christians and with persons solicitous on account of their spiritual state, and three times she attended the meeting for religious inquiry. Mrs. W. was noticed by the ministers as one of the most interesting in those meetings, and was visited by one or more of them. The lady with whom she staid while in New-Haven, has given me the following account respecting her.

Some of Caroline's exercises previous to her state of conviction, showed that she was not wholly at ease. Three years before her conversion, she was enough alarmed to ask with solemnity, "what shall I do to be saved?" and to make some resolution to live a life of piety; but she told me that she was diverted from a thorough search into truth, by the delusive hope that she should finally be saved through the merits of the Lord Jesus Christ, and as she could see no essential difference in her own character and that of professing Christians, she concluded that she was as meritorious as they, and therefore would not in future give herself any trouble on a subject which would so much disturb her peace. When hearing the faithful preaching of the gospel, she would sometimes resolve to examine more minutely her personal interest in its blessings; but if she attempted to do it, Satan concurred with her own heart to suggest the impossibility of obtaining any benefit. "For," said he, "if God has decreed your salvation, you will be saved. You already believe in Christ as the Saviour of sinners, and it is needless to perplex yourself with doubts and fears on this subject." At a time when she had been awfully indifferent about her religious situation, she told me, after hearing a sermon upon David's care for the ark, that she had no such anxieties; and also on the same day, after hearing a notice on humility and its effects in subduing the native propensities of the heart, she felt that she was an utter stranger to such exercises, and was condemned, and felt that she had not the piety required in the gospel; "but," said she, "if I attempt to do any thing, I am hindered again by the reflection that I can do nothing; and if I am not chosen to salvation, it will avail me nothing, let me do what I will." She evidently had too much light to live at ease and too much pride of heart to receive salvation on the terms of the gospel. It was at this time that God saw fit to smite her with his rod. He who gave, took away her dear babe, and at the same time made her feel her own unfitness for death. "Never before," said she, "did eternity appear so near or awful, as at that moment. I dared not call in question the dealings of the Almighty, but could not acquiesce. I felt as if it would have been easy for God to have spared him; and I could not see the reason why he was not spared, but I resolved from this moment to set my face Zion-ward, and no longer to shut out eternal objects from my sight; & lest I should be diverted by those heretofore insurmountable obstacles, I told two of my friends of my purpose, and begged them that if they should see me halt or look back, that they would warn me of my danger."

Her delusive hopes now fled and she saw herself a helpless, hopeless sinner, possessing a heart all enmity to God. In this state of mind she came from Middletown to New-Haven. The season was peculiarly interesting, and the enquiry had become frequent in the mouths of the impenitent. "What shall I do to be saved?" Instruction from the pulpit suited her case. Every time she returned from hearing it, she would say, "I am more and more convinced of the wretched situation of my soul. I am convinced that I am without hope and without love to God; but to love such a God as Christians love, I fear I never can." A God so just, seemed to her unjust. At one time when conversing on the absolute sovereignty of God, she said to a friend, "it is because you believe you are safe that you think you see such perfection in the character of God; otherwise you would not admire what now constitutes my misery." A few days after this one of the ministers of the place conversed with her, when she opened her mind with that ingenuousness which was so natural to her. She heard Mr. N.—preach from the text, "He that covereth his sins shall not prosper; but he that confesseth and forsaketh them shall find mercy." The truth found its way to her conscience, she became convinced that she had not altogether confessed her sins as she had flattered herself that she had already done. She observed, "I never before discovered that I was not blameless for possessing such a heart of enmity, that it was my own sin, and that it must be confessed. I knew that I had this sinful heart, but I did not feel how voluntarily my actions proceeded from it, and have been casting the blame on my Creator for giving me such a heart. But I now confess it as my sin and no longer cast the blame on another."

The minister whom she had seen before, called

again and conversed with her for some time on the requirements of God's law, its extent and spirituality, and the impossibility of escaping its righteous penalty, except by believing on the Lord Jesus Christ. He showed her at the same time that this method of salvation was worthy of a benevolent and holy God, and a wonderful expression of his perfections, and exactly suited to the wants of sinners under the sentence of a broken law. She told him that she could discover nothing good, nor just, nor lovely in this law, nor in the God who gave it; that he appeared unjust, unmerciful, requiring of us that which we could not perform, and threatening the punishment of everlasting death for failure; that he appeared partial, for while all are sinners, he takes one and leaves another; and this when it is as easy for him to save all as none. The Rev. Mr. — then attempted to show her the unreasonableness of such objections to the way of salvation, and such imputations on the character of its author, opening to her the plan of salvation by explanations and illustrations, and showing her that the atonement of the Son of God was a complete provision for the pardon and acceptance of every sinner, that the blessings were sincerely offered to every one, that all as moral and accountable agents were fully qualified to accept these offers, that nothing but *persecution of heart* could prevent her instant acceptance, or that of any sinner, that for such perseverance the displeasure of God was just, and that if when all refused an offer so free, so sincere, and urged upon their acceptance by such motives of mercy and judgment, God was pleased to bring a part to accept and such a part as in his wisdom and goodness he should see fit to subdue, the others could complain of no injustice to them. They might accept and be saved if they would. She repeated her objections in different forms, which were answered with clear and convincing exhibitions of truth; and with explanations of the nature of faith and repentance, and solemn presentations of the obligation, reasonableness and necessity of an immediate compliance with the terms of salvation. When this friend left her she gave full vent to her feelings, declaring that the way of life seemed so hedged up that she was ready to give up all for lost, and to sit down in despair, that she was sorry she had said any thing to Mr. —; that she knew not why the duty of repentance should be urged upon her, or why she should be thus distressed, and distressed, for if God was determined to save her he would, and if not, she must perish under that law and gospel which it was impossible for her to obey; enquiring why God should give such a law to such creatures, asserting that she could not love such a God, nor such a law, that she had done all she could do to comply with the terms of salvation, that she could not be to blame for not complying, and that it seemed inconsistent for her to try any longer.

Mrs. W. retired, bathed in tears and full of opposition to the government of God. Two days after this, when enquiring of respecting the state of her mind, she said, "I fear I am given up to hardness of heart; I have felt awfully stupid since the other day when I talked so to you. I know I sinned and grieved the Spirit of God. I could not refrain from coming and telling you so; for I was angry that day & indulged in very improper words; and I have had very little feeling since. I know not what to do; I am not willing to remain an enemy to God; but he is hid from my sight, and I cannot approach him." She was told that she did sin, and that it was matter of gratitude that God had made her sensible of it; that it was an evidence that the Spirit of God was with her, and that it should encourage her to persevere in seeking deliverance from the power of indwelling sin, by submitting to Christ. Either the next day or the one after he spent most of the morning in her chamber. Accordingly to what I learnt from her, her exercises, as near as I can recollect, were as follows: She had tried to make an unconditional surrender of herself to the throne of Mercy, but arose with all her burden of unbelief. After reading and meditation, she bowed again and attempted to pray, but could not say a word, because she dared not utter the words which came into her mind, lest they should be words which her heart did not feel. "Even so Father, for so it seemeth good in thy sight." She tried to reject them and use other language; but all other language fled; and she words dwelt upon her tongue, but she feared to express them. At length she thought *I will*; perhaps I may be sincere; and no sooner said she *Yes* so Father, for so it seemeth good in thy sight, than darkness fell, light broke in, and revealed to her a Saviour, through whom she found access to God—through whom she could look at the law and declare it to be holy, just and good—in whom she could behold a fitness of mercy, a sufficiency exactly meeting all the demands of an immortal soul, and in his name she could pour out her heart to God with a broken spirit. After she arose she wondered at the change and was afraid that Satan had transformed himself into an angel of light to deceive her, and that she should aid to her other sins that of self-deception. However, she could not recall her hatred to the law and government of God, nor lose sight of a crucified Saviour, nor clothe herself with that burden of sin which had been so wonderfully removed. "I had thought," she said, "that I did every thing I could to bring me near to God, but now I feel as if God met me when as yet I was a great way off."

She had no ecstasy of feeling, but a calm serenity of mind during the next two days. At evening she heard preaching from the words, "They could not enter in, because of unbelief." The impossibility of a sinner's cancelling one sin, even if he had not been guilty of more than one, was clearly proved, and also the ability of the Son of God, he being sinless, to cancel the sins of all who believe on him, was explained in a clear and comprehensive manner, so that she found in him peace and joy in believing, and her path for many days after this seemed to shine brighter and brighter. She would say, "I think Christ appears more and more precious to my soul, and I wonder at that obstinacy which rejected him so long, and feel that I was myself alone to blame." She now felt that she had a great work before her. The salvation of souls lay very near her heart; she longed for her father's salvation, that in the evening of life he might devote himself to God, and took some able tracts to instruct him in the way of life eternal. She left New-Haven in this happy state of mind, carrying home the evidence of being born again. Several times after her return to Middletown, I saw her, and had particular conversation with her upon her religious exercises, and always found her greatly interested in the subject. She was very careful to possess a very tender conscience; ever desirous that it should be void of offence towards God and man. She seemed pressing towards the mark, but often lamented her want of eagerness in the cause of Christ, not with that cold indifference which is too apparent when professing Christians, who have lost the spirit of the gospel and a sense of obligation, complain of coldness; her complaints appeared to arise from her hatred of sin, a feeling sense of her depravity by

nature, and her obligation to become perfectly holy. She appeared to hunger and thirst after righteousness.

A sister of Mrs. W. who has communicated to me the most interesting facts respecting her sickness, and death, states that before her sickness, which was the typhus fever, and commenced the 27th of June, 1821, she used to converse much upon the happiness of heaven. The night before she was taken ill, she attended a prayer meeting. Some remarks were made from these words: "There is but a step between us and death; and the hymns sung were applicable. It was observed at that time that she appeared uncommonly exercised. When the meeting closed, she said to one present, "Jesus my Saviour never appeared so precious as he does this evening." A day or two after, the Rev. Mr. C. called to see her. He spoke of the bliss of heaven—she said, "when she thought of God and Christ and all the holy angels, it appeared too high a privilege that she should attain to it." I think it was the next morning, after her husband had been reading and praying with her, whilst we were at breakfast, she sang as naturally as ever the hymn—

"There is a land of pure delight," &c.

She would often speak as though she thought she should not recover. I begged her not to distress me by talking so. She replied, "my talking of it will not alter the case respecting me, and by and by I may not have my senses." She was perfectly pleasant, and almost always spoke with a smile. She had a love for all professing Christians, and appreciated the blessing of having them as watchers. She was much in prayer, and would request others to pray for her. One of her acquaintances declining through diffidence, she said it was a duty too much neglected, and if she should be permitted to recover she would certainly pray with others, though they did not with her. With those that called to see her, she was most important that they should prepare for death. Taking hold of the hand of Mr. —, who came to see her, she said, "You see I am dying. Have you made your peace with God? I am afraid you are seeking the riches of this world, and have seen you toiling and sweating to gain an interest here—do seek religion. What advantage would it be to you if you should gain the whole world and lose your own soul? What should I do now on this dying bed without religion? Do not make gold your trust, but seek the pearl of great price; that will serve you in a dying hour. If I possessed the Indies, it would be nothing to me now. The world appears as a speck and nothing. You love your wife—you love your children; but I am afraid you do not love God. I beg of you this night, before you go to sleep, to make your peace with God. When you go home, enter your chamber and kneel down before God, and smite upon your breast, and say, 'God be merciful to me a sinner!'—do promise me this. I cannot let you go without this promise; remember this request is from your dying friend—one who loves and feels for your soul. It is out of love to your soul that I speak so plain to you." After obtaining a promise from him that he would pray, she commended him to God.

To another friend she said, "do not think you can be saved without a change of heart—take your Bible for your guide; do not take professors of religion and compare your life with theirs, for every one has to live for himself, and every one has to die and answer for himself. This is the test; yes, this is an honest hour. You will not think hard of me if I tell you the truth."

On her mother's asking her if she would not like to live to bring up her surviving child, she replied, "It is in good hands—but I wish to live for the glory of God—to be decidedly for Christ. I consecrated my child to God before he was born, and I think he will be an heir of glory." It was with many apprehensions respecting her good estate that she proposed herself for admission to the church just before she was taken sick; but after she was sick she said, "I am glad that I have proposed myself for admission to the church, although I feel my unpreparedness; for if I do not recover, it is giving my testimony for God; & if I do, I think by this affliction I shall be better prepared for that solemn transaction." She said, "I am not anxious whether I live or die; I think it will be a glorious thing to go and be with God and Christ in heaven; the righteousness of Christ is all my hope. I am convinced that I am a sinner without any strength of my own." Through all her sickness she would repeat appropriate hymns; and the last time she sat up she repeated the whole of

"Jesus, lover of my soul," &c.

The Saturday morning the family thought her dying, they despaired of her being able to speak to them again; but she was permitted to utter words of consolation never to be forgotten. When she revived, she said, "What is the matter?" when it was told her that it was thought she was dying, she said, "If so, I think I shall go to heaven." She then spoke in the most affectionate manner to her husband and all present. To several she addressed the most interesting language, telling them it was from love to their souls, that she thus pleaded with them. She would not desist from treating them until they promised her that they would go to their rooms & humble themselves before God. She told them to confess their sins daily, saying, "if you say you have no sin you deceive yourself; but if you confess your sins God is ready to forgive you." "Go & smite on your breast and say, 'God be merciful to me a sinner,' and 'Father, I have sinned against heaven and before thee, and am now more worthy to be called in thy sight, and am no more worthy to be called thy son.' What would any of this world's good things?" The hour will come when you avail me now? A friend and professor of religion too must die. A friend remarked, "There is your entering, her sister remarked, "There is your friend —." The Rev. Mr. C. entering the room, she extended her hand, and said, "Mr. C. they tell me I am dying; and if so, I think I am going to heaven; I think I shall meet you in heaven." He spoke of the consolation of the presence of her Saviour in that trying hour, and of her happy prospects. With a voice and countenance expressive of the sentiments she uttered, she said,

"Oh! glorious hour, Oh, blest abode! I shall be near and like my God. And every power find sweet employment In that eternal world of joy!" "Jesus my all to heaven is gone, He whom I fix my hopes upon."

Mr. C. then prayed with her. She expressed great comfort, and said, "Jesus has manifested himself to me." She spoke much upon divine things while her strength lasted. She called for her infant child, & kissed it as she could collect her thoughts in prayer. "Yes," she replied, "I can pray," and then folding her hands, said, "O Lord, I renewedly and unreservedly commit and commend all that I have and am to thy care and keeping, O God." The last words she was heard to say, were, "I think, when my soul leaves this tabernacle, it will wing its way to God." Just before, such expressions as these escaped her.

"I feel my spirit going upward." At another time she sang,

"Lend, lend your wings, I mount, I fly." "O when shall I get to heaven," &c. A short time before she died, which was on the morning of the 10th of July, 1821, she endured slight convulsions, but at last slept sweetly in Jesus without a struggle or a groan. I stepped into the house a few moments after her death. The scene was overwhelming; the distress of near & dear friends called for the sympathies of our nature and for the consolations and supports of the Gospel. In the midst of this distressing and solemn scene, the veil which separates time from eternity seemed for a moment drawn aside. I stood, as it were, where Moses did; saw the dark flood she had crossed, and gazed with rapture on the scene beyond. As angels led her exulting up the hill of Zion, I could not but exclaim in the fullness of my soul, "Grace, Grace, Grace!" and could I have entered with them I should have rejoiced to have joined the redeemed in the feelings expressed in the words of the great apostle to the Gentiles, "By grace are ye saved;" and to have exclaimed with that great multitude which no man can number, "Unto him that loved us and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever, Amen." T. Z.

New-Haven, July 15, 1822.

Missionary Intelligence.

Condensed for the Boston Recorder, from the Missionary Herald for November.

ANNIVERSARY OF THE AMER. BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

The thirteenth annual meeting of the American Board of Commissioners for Foreign Missions, was held in the Philosophical Chamber of Yale College, Sept. 12, & 13, 1822.—Present, The Hon. JOHN TREADWELL, LL. D. Rev. JOSEPH LYNAN, D. D. Hon. STEPHEN VAN RENSSELAER, LL. D. Hon. JOHN HOOKER, Hon. JOHN C. SMITH, Rev. JEREMIAH MORSE, D. D. Rev. CALVIN CHAPIN, D. D. Rev. ALEXANDER PROBERT, D. D. Rev. SAMUEL MILLER, D. D. Rev. ZEPHANIAH S. MOORE, D. D. Rev. JAMES RICHARDS, D. D. Rev. JEREMIAH DAY, D. D. LL. D. Rev. HENRY DAVIS, D. D. Rev. JOSHUA BATES, D. D. JEREMIAH EVARTS, Esq. Rev. WARREN FAY.

The Rev. PETER STARR, of Warren, Conn. and Mr. ANSON G. PHELPS, of the city of New-York, took seats as honorary members.

The Committee appointed by the Board to examine the accounts of the Treasurer, and the expenditures of the past year, having attended that service, report: That from the Treasurer's accounts, it appears that there were paid out, during that period, for the several Missionary stations, as follows: viz. the stations at and near Bombay, \$6,380 95 In Ceylon, 9,833 96 The Palestine Mission, 2,090 20 The Mission among the Cherokees, 8,967 33 That among the Choctaws, 11,940 86 The Mission among the Cherokees of the Arkansas, 7,016 26 The Mission at the Sandwich Islands, 1,071 00 The Rev. Mission School at Cornwall, 2,638 09 Cash transmitted to Marietta for the Choctaw and Arkansas Missions, 1,042 65 For more general purposes and objects, which could not be properly classed under the foregoing heads, 9,292 59

The receipts during the year, have been as follows: by donations, \$59,438 48 Interest of money, &c. 1,759 39 \$61,197 87

The committee have examined the charges at the several stations, and are fully satisfied, that the monies intrusted by the benevolence of the Christian public to this Board, have, under the direction of the Prudential Committee, been faithfully and economically expended. The committee have particularly attended to the items contained in the last of the above-mentioned charges. The great variety of these items, which respect the general operations of the Board, and relate to all their concerns at home, and generally to their Missionary stations abroad, are such, that the committee cannot be particular in their report, on this part of the subject referred to them. But they do report, that, after carefully attending to the several charges, which constitute the said sum of \$61,197 87, they find none that could have been dispensed with.

Per Order, JOHN HOOKER, Chairman. The Rev. SAMUEL AUSTIN, D. D. of Newport, R. I. and the Hon. JONAS PLATT, of Whitesboro', N. Y. were unanimously, by ballot, elected members of the Board.

The Board had made choice of the following officers, for the ensuing year:—

The Hon. JOHN TREADWELL, LL. D. President. The Rev. JOSEPH LYNAN, D. D. Vice President. The Hon. WILLIAM REEB, The Hon. LEONARD WOOD, D.D. JEREMIAH EVARTS, Esq. SAMUEL HUBBARD, Esq. and The Rev. WARREN FAY. JEREMIAH EVARTS, Esq. Correspond. Sec. The Rev. CALVIN CHAPIN, D. D. Rec. Sec. HENRY HILL, Esq. Treasurer; and CHESTER ADAMS, Esq. Auditor.

[Resolutions were passed:—appointing a Committee to report at the next annual meeting, the compensation proper to be made to the Corresponding Secretary; presenting the thanks of the Board to the President and Fellows of Yale College, for the use of the Philosophical chamber during the session; also to the societies of the Rev. Messrs. Merwin and Taylor, for the use of their meeting-houses; to families and individuals for their kindness & hospitality to the members of the Board; determining that the next annual meeting be held in the city of Boston; that the Rev. President Day preach on that occasion, should the Rev. President Moore, the first preacher fail; and that the thanks of the Board be presented to all societies, churches, and individuals, who have contributed to its treasury during the past year.

It was also resolved that the Prudential Committee compile and publish a Report.]

[For Report see next page.]

REPORT OF THE PRUDENTIAL COMMITTEE

[In the introduction, the following just tribute of respect is paid to three members of the Board, removed by death during the year:]

The venerable PRESIDENT OF THE AMERICAN BIBLE SOCIETY, after a life of distinguished usefulness, protracted to more than fourscore years, has been released from the infirmities of this mortal state, and raised, we humbly trust, to the employment of a higher sphere, and the society of the blessed. In the former part of his life, he served his country in the discharge of various offices of high honor and responsibility; but his last years were crowned with peculiar glory, as they were zealously devoted to the circulation of the Scriptures, and the promotion of religion. He felt a lively interest in all the benevolent exertions of the present day; but his remaining strength was especially directed to the Bible cause. To this he gave his property with a munificent hand; to this he also gave his time, his counsel, his influence and his prayers.

Though he was not able generally to attend the annual meeting of the Board; yet on one occasion he was present, in this very room, and took a leading part in the deliberations of the meeting. It will long be remembered, how much his heart was alive to the wants and the miseries of Pagans, and how earnestly he desired the universal promulgation of the Gospel. At different times he imparted liberally of his property to our Treasury, and, in his last will, while remembering many objects of great public utility, he did not forget the claims of the heathen. Among the provisions of that instrument, five hundred dollars are bequeathed to the use of the Foreign Mission School at Cornwall; and a tract of new land in Pennsylvania is devised to aid the general objects of the Board. After the death of his daughter, five thousand dollars are to be paid toward the same general objects. May the directors of all the public charities, which this eminent man wished to promote by the testamentary disposal of his property, have wisdom and fidelity to apply his benefactions in such a manner, that his amplest expectations of good shall be more than realized; and may all, whom Providence has favored with wealth, habitually show, during life, and in the only act which can prescribe the use of their property after death, that they acknowledge God as the only rightful Proprietor of all that they possess, and hold themselves strictly accountable as his stewards.

The late Mr. THOMPSON and Col. LINCOLN were pillars of the churches to which they respectively belonged, and ornaments of Christian Society. In the midst of great activity and enterprise, and success in temporal pursuits, they delighted to magnify the grace of God, and did homage to the efficacy of evangelical religion. Not long after the meridian of their lives, while all their powers were in full vigor, and their usefulness was increasing, disease was commissioned to assail them, and to bring them gradually down to the grave. Obvious is the lesson, which these ironies upon our number are designed to teach us; and powerful the admonition to be diligent and faithful in every labor of love, to which Divine Providence may kindly direct our feeble agency.

[The Report is considerably abridged for the Herald; those particulars only which are most interesting to the public are given, and of some of these we can give but an abstract.]

BOMBAY.

[With regard to the return of Mr. Bardwell, the committee express their deep sympathy in those afflictions that compelled him to relinquish a field of labor to which his heart was strongly attached. His constitution is evidently unable to bear the heat of a tropical climate; his health certainly, & his life probably, must have fallen an early sacrifice, had he continued at Bombay.]

Mr. Newell's Character.

[Mr. Newell was one of the four young men who first offered their services as Missionaries to our country to the heathen. He sailed for India in February 1812.]

As a missionary, Mr. Newell was distinguished by great tenderness of feeling, uncommon modesty, and a low estimate of his own attainments. The woeful condition of the heathen oppressed him much; and a view of the magnitude and responsibility of the work, in which he was employed, weighed heavily upon him. Though generally enjoying comfortable health, he had many presentiments, as his letters testify, that he should continue but a little while in his allotted station. But whatever might be the divine will concerning himself, and the termination of his labors, he earnestly desired the perpetuity of the mission, the triumphs of divine truth, the exaltation of his Redeemer. The journal of Mr. Nichols records, under the date of May 19th, that Mr. Newell, then on a visit to Tannah, had conversed much on the interests of the mission, and on different methods of doing good to the natives. On the 30th of the same month, the message for his release arrived; his spirit took its flight; and his mortal remains were followed to the house appointed for all the living. Though not permitted to see with his mortal eyes the seed of the word springing up and bringing forth fruit, he had for years enjoyed the privilege of sowing it in a soil long desolate and barren, unvisited by showers from heaven, and uncheered by beams from the Sun of Righteousness, yet capable of fertility, and destined, at some future day, to yield an abundant harvest; so that he who has sown under many discouragements, and that they shall reap the long expected crop, will rejoice together.

[Mr. Garrett joined the mission in May, and immediately began to superintend the printing business.]

[Under the head of preaching the Gospel, no change of importance had taken place. The missionaries availed themselves of all the means in their power to make known to the heathen the great truths of the Christian religion. Mr. Hall, had greater facilities and more encouragements for preaching, than either of his brethren; but he seriously needed a mission chapel, as a place of stated public worship at Bombay.]

[In the department of translations, the remaining parts of the New Testament, and some parts of the Old, are ready for the press; and the whole Bible can be printed, as fast as the means shall be afforded. Books are now distributed in all the towns for preaching and visiting schools. The mission press is employed by the Society for promoting Christian Knowledge, and may probably be employed by the Bombay School Book Society.]

[The design of educating heathen children, is prosecuted with good success; though in consequence of a deficiency of funds, ten schools had been suspended. Fifteen are still continued, the whole number having been twenty-five. On the subject of ten schools being suspended, the Committee say:]

It is possible however, that one important benefit may result from this occurrence, apparently so disastrous. Many well-wishers of the cause, who have been too much inclined to presume that the means for carrying it on will be furnished as a matter of course, may here be admonished, that benevolent exertions cannot safely be suspended; that he who begins to contribute for the promulgation of the Gospel, must expect to persevere; and that an inconstant and precarious supply of present wants, necessarily puts in jeopardy the benefit to be derived from past labors.

[Jewish schoolmasters are found to be preferable to Hindoos. Beside other advantages, Jewish children are more willing to attend, when the schools are taught by Jews.]

[The Report states that the difficulties of procuring Hindoo children for the purpose of educa-

tion, are yielding. Mrs. Hall has a boarding-school of 10 or 12 pupils supported by their parents or guardians. Mrs. Graves has four committed entirely to her management. Mrs. Nichols also has four, on the same conditions.]

[The account of the Bombay mission closes in the following manner.]

In closing their account of this mission the Committee would remark, that though the prejudices of the natives are stubborn and inveterate, and though we do not discover that enquiry concerning the nature of religion, and that concern for the soul, which are desired; yet there are many things which demand our unfeigned thanks. We should not fail gratefully to acknowledge the preservation of the mission amid all its changes and bereavements; the favor, which it has obtained with intelligent men in India; the schools which have been commenced and supported under its superintendence; the establishment of a mission-press; the translation of the Scriptures; the printing and distribution of different parts of the New Testament; and the preaching of the Gospel to many thousands, who would otherwise never have heard it, to some of whom it may yet become the power of God and the wisdom of God.

The history of missions proves, that we should not be discouraged by unfavorable appearances, even though continued for many years; that the slow progress of divine truth, at its first introduction among a heathen people, is no certain indication, that it will not advance with astonishing rapidity; and that our plain duty is to persevere, knowing that, in due season, we shall reap if we faint not.

The Committee would affectionately ask, have we not, have not the friends of missions in this country, been unhappily wanting in faith, with respect to the success of this mission? Have we not too slightly regarded the spiritual miseries of these pagans? or unconsciously yielded to a sort of religious fatalism, and considered their condition, however deplorable, as fixed and not to be changed by human effort? Have we prayed for them, and for their religious teachers, with all that earnestness and importunity, which their case demands, and which love to the souls of men would prompt? If our conscience give not a satisfactory answer to these inquiries, what remains, but to gird ourselves anew for the spiritual conflict; to feel a deep solicitude for these perishing millions; and to plead with faith for the influences of the Holy Spirit to accompany the labors of our distant brethren. Let it not be said of our ministers and churches, that, though they could fit out and support a mission, they could not hold up the hands of their representatives, the servants of God among the heathen, by effectual and prevailing prayer; that though they obeyed the command of Christ, by going into these distant regions and proclaiming, by their messengers, the glad tidings of salvation, they have not believed and pleaded the promise of Christ, that He will be with his disciples, employed on these errands of mercy, to the end of the world. [Report to be continued.]

TANNAH—NEAR BOMBAY.

JOURNAL OF MR. NICHOLS.

[With regard to the lapsed Catholics, or those who have renounced the Romish church for Hinduism, Mr. N. states: that as a body they appear very obstinate and suspicious;—they are very unsettled however, and many of them are afraid they have done wrong. But the leaders in the revolt at first artfully procured assent to a written engagement from their followers, that they would reciprocate no offices of kindness or charity with those who should retain their connexion with the Catholics. Thus they are bound. Mr. N. however has access to them and distributes books to such as will receive them.]

Interview with a rich native.

Dec. 9. Had an unusually interesting season in Chand-neo. Stopping at a place, where a rich old man was building a well for the accommodation of the whole village, a considerable number of people were assembled. I entered into conversation with the builder of the well, and commended his work of charity; but, at the same time reminded him, that it was impossible for him, or me, or any other person, to obtain heaven, and the favour of God, by any act of charity, however great. I explained a little. He seemed surprised, but not angry. Our conversation turned on Hinduism and Christianity. By a simple and very plain logic, I proved the folly and the stupidity of idolatry. I demanded of any one present, the evidence, that any of the Hindoo gods were any thing more than clay and stone. If they were, doubtless they could give evidence of it, by speaking, or walking, or hearing. It is acknowledged by all, said I, that the Supreme God is holy. If he is holy in one place, he must be so in another. If he is incapable of sin in heaven, he must be so when incarnate. But all the Hindoo gods, according to the Shastars, are abominably sinful. Therefore they, and the Supreme God, are not the same. Every one seemed confounded; though none, I fear, were convinced. The only defence, made at this time, was a denial that the Hindoos worship any thing but the Supreme God. The man above referred to said, that the Brahmins were directing the people one way and we another. He knew not what to do; but believed that he should finish the well, & then die, and go to God's house.

Dec. 18. [A free school was recommenced at Tannah, and another at Chand-neo. Present prospects are flattering. The school at C. is designed for the benefit of the lapsed Catholics, and tho' favored by the Executive head of the village, is opposed by Sunjew, an influential and artful man, on the ground that it is an engine to bring the people back to Christianity.]

Conversations with the people.

Jan. 31. Spent a considerable part of the day in Chand-neo. Converted a long time on the subject of the gospel way of salvation, and the wickedness of idolatry, with a company of people, who were making preparations for a wedding. They heard me somewhat attentively, and told me frankly, that some of their people would ever embrace this religion; that they had become Mahatras, rooted and grounded in idolatry. One said, that perhaps the boys, taught in the school, might embrace Christianity. In conversing with these light minded people, it is important to be very serious, and to use great plainness of speech.

Feb. 25. In my visit to Chand-neo to-day, was very kindly received by those who have applied for medicine. Would to God I could see this people as anxious about their spiritual state, as they are to be delivered from bodily sickness. Went into the jail with Brother Graves. He addressed a large number of the prisoners to great advantage. One man, a good reader, who received a book, engaged to read it to the prisoners, when at leisure.

Idolatrous practices of the people.

April 23. Went this afternoon to Chand-neo with the schoolmaster. On our way we heard the horrid din of drums, at a small temple. The people assembled were of the Bandaree cast. A sick person was laid near the idol. I reasoned with the people on this folly, madness and sin. Passing on to the village, we found an immense multitude collected at the temple; and, in the midst of them, a company of both sexes dancing before the idol, with horribly wild and furious gestures. My heart was pained within me. I conversed much, and was heard with some attention, notwithstanding the effort that was made to draw the people from me. Nothing can exceed the terror and anxiety of the people; and yet, to witness their conduct, one would think, that all was festi-

vity and mirth. In the midst of this levity and sport, death is making most cruel ravages.

Concourse at the tomb of a Brahmin.

Nov. 30, 1820. At Neermul, six miles from Bassee, is the tomb of a goosawee Brahmin, who was reputed to be an incarnation of the god Sheeva. His tomb is become one of the most celebrated places to which pilgrimages are made in this part of India. Thirty thousand people are said to be on the spot, making their ablutions, and performing ceremonies, this day. From Bombay and all parts of the Concan, vast numbers have assembled.

Dec. 23. Returning from Bombay, I stopped a few minutes, at the north end of the town, to witness the horrid and disgusting ceremony of swinging. Two women were the victims of this superstition, fulfilling vows which they had made to a cruel god. In performing the ceremony, two strong iron hooks were thrust through the thick muscles of the sufferer's back. She was then drawn 20 or 30 feet into the air; and the cart, on which the machinery was placed, was then drawn, by the frantic multitude, around a circle of about 100 feet diameter. After ten or twelve circumambulations, the poor wretch was let down, and the whole crowd rushed forward to touch even the garment of one, who had performed such an extraordinary act of merit. She affected to be entirely insensible to pain; and nothing could exceed the noisy exultations of the multitude.

Feb. 7, 1821. Had a sharp contest this afternoon with the villagers of Chand-neo. It continued till near 8 o'clock. This is a season of marriages. I witnessed the procession of five bridegrooms to the god, who is supposed to be the guardian of the village. My heart has been greatly affected. The fact is, that while this people were called Christians, they never had been told, and never dreamed, of a religion that affects the heart, and is holy and purifying. Purchasing salvation with expensive masses, is all that they ever knew of Christianity.

MISSION IN CEYLON.

TILLIPALLY—MR. POOR'S JOURNAL.

Aug. 3, 1821. [About 500 natives were present at divine service. George Kock, Ebenezer Porter, and Valens, the gardener, were received into the church. The last was baptized by the name of Onesimus.]

5. Sabbath. Nicholas spent the day in the village of Elarle. Moothelooty, a man of that place whom I have before mentioned, is much interested to hear about the Christian religion. When Nicholas went to his house, he was much pleased. He called some of his neighbors together, and requested Nicholas to go through the whole story of our religion. The boys at the station, who are hopefully pious, are much engaged in exhorting others. The friends of Onesimus are very angry with him for having joined the church.

6. [At the Monthly Concert, it appeared from the accounts of the Brethren, that there had been some advance during the past month, in the good work; and arrangements were made for visiting the surrounding destitute villages.]

9. [A letter from Sir Richard O'Leary was received, inclosing 100 Rix Dollars, (25 or 28 Spanish dollars. Ed. Her.) to be distributed in presents to the native girls who may be induced to attend the day schools. He proposes 60 Rix dollars, annually, or more if the object requires it. At present there are 14 girls at the schools, making good progress; but they are subjected with their teachers, to much ridicule and reproach.]

Useful qualifications of Nicholas.

10. Gabriel, from Batticotta, has spent several days at this station, and visited the people with Nicholas. I learn from him, more fully than I have done from Nicholas, the strong opposition which many of the people manifest to the truth, and the cruel treatment which Nicholas frequently receives from them. Nicholas has several valuable qualifications, which render him a very useful assistant in the mission. He is unassuming and mild in his disposition; bold and persevering in frequently declaring the truths of the gospel; and I trust, has a sincere love to the Redeemer and the souls of men.

12. [Nicholas spent part of the day at Elarle. Moothelooty manifested an earnest desire to know the way of salvation, and called his wife, children, and others to hear the word.]

13. Sent Matthew's Gospel to Moothelooty, by Jordan Lodge; but he, by mistake, carried it to another old man, who has often attended preaching at the Bungalow in that village. The man appeared pleased that I had sent a book to him, called in several of his neighbors, & requested Jordan to read several chapters.

14. Sent Luke's Gospel to Moothelooty. Aug. 10. Received letters from America, containing the particulars of my dear mother's last sickness and death. Even this mournful intelligence furnishes me with a fresh occasion for offering thanksgiving and praise for the assurance, that "Blessed are the dead, who die in the Lord."

Notice of Marial and Chelly.

Had a conversation with Marial and Chelly. They complain much of inward conflicts. Though they have frequently requested baptism, they fear now they are not prepared for that holy ordinance. Both of them have written letters, on religious subjects, to the native girls at Batticotta.

23. Spent the forenoon at Ariavetty in preaching and distributing tracts. Labor with a strong hope of seeing the glory of God manifested in the conversion of the heathen.

Sept. 2. Sabbath. In the forenoon, I preached at Mallagum; in the afternoon I visited from house to house. At eight o'clock in the morning, Nicholas preached at Punnary, at half past ten, in the church, and in the afternoon, at Elarle. The children at the station, and the servants, held a meeting in the school-room at four o'clock, at which a biographical account of a pious child was read by Dwight, who had previously translated it into Tamul. In the evening, Mrs. Richards heard the girls, and Mr. Richards the boys and servants, recite their Sabbath lessons. He also, as usual, gave a short address by interpretation, to the household present. The enumeration of these particulars, will give an idea of the manner in which our Sabbath are usually spent.

Sabbath, 9. Went to a place where the people had assembled to witness a cock-fight. Five or six hundred persons were present. I took a chair with me, and sat down a short distance from the multitude. Many persons came around me, altho' exertions were made to keep them away. Had, on the whole, a favorable opportunity of preaching the word, and of distributing tracts.

Donation of Mr. Hooper.

13. Received from W. H. Hooper, Esq. a donation of 100 Rix dollars for the benefit of our schools. If we were more liberal in giving to the necessities of others, we should, doubtless, often receive a hundred fold. I am resolved to put this scriptural principle more to the test.

Aside from the pecuniary assistance afforded by Mr. Hooper, we value it highly as a testimony, borne to the propriety and utility of our proceedings in the mission, by the Collector, (the first civil officer in the district,) who has had occasion particularly to notice our conduct, from the day of our arrival in Jaffna.

20. Attended the dedication of a place of worship at Oodoville. We were again refreshed by hearing much gratifying intelligence from America, contained in letters received by several of the brethren on the preceding day. Dedication days we have found to be very auspicious seasons. We

have celebrated three of them, and at each, have been favored with letters from America.

27. Met the school-masters this evening, and gave directions for re-commencing the schools that have been suspended.

30. While preaching at the rest house this afternoon, an aged head-man in the village, asked me how he could obtain the pardon of his sins, saying that he formerly committed many. I pointed out to him the method which God has prescribed in his word. Soon after, he proposed the question again. I answered as before; but he was not pleased with my answer. He seemed to expect that I would direct him to do some difficult thing.

24. In my preaching at the rest house this afternoon I stated the substance of the accounts we have lately received respecting the missions in the Sandwich and Society Islands, and also read some prophecies which foretel such events. The attention of the people was unusually excited by the subject. Many persons in the parish, who have frequently heard the Gospel, are inclined to believe that it will finally prevail. The boys and girls at the station, who, as we hope, have received the Saviour, are much animated by hearing the progress of Christianity in other countries. We also notice, with great pleasure, their anxiety to make known the truths of the gospel to their friends and countrymen. Every true convert becomes a helper in the mission, a preacher of righteousness.

Journal of Nathaniel Niles for 1 month. Oct. 1821.

[Niles is one of the older boys in the school. Of these there are five or six; and they are required by Mr. Poor, to keep a journal, that they may acquire the habit of noticing passing events, and the manner in which they spend their time.

The following was written without any idea of its ever appearing abroad. It was translated into English by Dwight, another of the boys; and is given as a specimen from which an idea may be formed of the assistance rendered by the writer, to the mission. Nothing is said in this journal of the state of the school which he had visited during the same time; that account was kept separate.]

Oct. 1, 1821. I began to-day to visit a school at a village called Punnary.

2. About eight o'clock in the evening, Porter, Jordan, Onesimus, and myself, went to Mr. Poor's room to be conversed with, as we are professedly Christians. He read & explained to us the first chapter in the first epistle of Paul the Apostle to the Thessalonians.

3. Though I did not feel much about the word of God, yet I talked to 12 persons about Christ.

5. I read a letter, which Mr. Poor wrote to this people, to use he could not personally talk with the people at their houses.

6. Having opportunity of talking with two men about their souls, I gave them a copy of the letter to read. Then went to the village of Punnary, and found there in one place about seven or eight persons with whom I talked about the salvation of their souls. But one of them blasphemed Jesus, who humbled himself to be a man, although he is the King of kings, and Lord of lords. I went in the afternoon with Mr. Poor to a cock-fighting place, where a great number of people were collected, and read to them the fifth letter which he wrote to the people; but fearing that they would hurt me, I went and stood by Mr. Poor.

8. After I read Mr. Poor's letter to some persons, and gave a few copies to others, I talked with them concerning their souls.

10. I had opportunity to talk with 24 persons concerning the salvation of their souls.

11. I conversed with twelve persons, and gave a copy of the letter for them to read.

12. I spoke with so few persons as three, not exerting myself much.

13. I had opportunity of speaking about Christ to a number of people, amounting to thirty-three. One of them speaking against Mr. Poor, said that he ought never to speak to them, being a widower, but the rest of us might go and speak with them. In another place, when I was talking with some men, one of them said that he would persuade many of the people to embrace our religion, if we would give them any thing for their support. When I was talking to another company of men, one of them said, I was employed in that business with a view of supporting myself, and that should I carry any books to them, they would take them from me and throw them into a well.

14. I was happy in God to hear the news, that many of the inhabitants of some islands who were formerly idolaters, being convinced of their folly, have received Christ as their Saviour.

[Niles probably here refers to the great moral changes in the Society Islands.]

15. When I was at the monthly meeting of the native assistants of the mission at Panditeri, having heard in their address, that, as our life is very short, we should all be much concerned for our fellow-creatures, I was affected with the thought of the importance of my attending to the concern of my soul as I ought, and of the necessity of performing my duty to God, and to my fellow-creatures in regard to their souls.

[On the five succeeding days he conversed with 13, 20, 18, 10 and 14 individuals. On the 23d, he talked to 25 persons about their souls. There is no abatement of his zeal and industry.]

24. When I was going to some place, having met a man in the way, I asked him what would become of his soul when he died, and several other questions. He then said, that the vegetables cannot grow without their sowing seeds. I asked him why it was not in his own power to call rain upon them. He replied, that they give their gods rice, plantains, coconuts, &c. and they make it rain. Finding another company of persons, I told them the importance of their loving Christ. One of them asked me in what way they should love Christ. I answered that they could not love him by their offerings of fowls, sheep, plantains, and rice; but by repenting of their sins, and giving themselves up to him. They got displeased, and went away mocking me.

25. When I was going to a certain place, some persons in the way desired me to say to them something concerning their souls, and I talked with them. I went to another place, and read some of the letters to seven persons, one of whom asked me, if there was any one on the earth that went to heaven. I replied and told him, that our Lord Jesus Christ, when he was in this world, revealed all these things. They said they believed that Jesus Christ was one of their gods, and that they went to see him in their temples.

27. When I was speaking with some persons about the character of Jesus, one of them said, that before I was a boarding scholar, under the care of the missionaries, I was a heathen, and believed that their god Caderayandaree had made them. They then asked me if their god Caderayandaree was not their creator. I denied, and said he was not the being that made us; and that I would never speak any thing against their pretended god Caderayandaree, if I believed on him. They all, as though it was a strange thing, put their hands on their faces, and exclaimed three times in succession, "alas!" and mocked at me.

28. I found about twenty-eight persons, & spoke to them concerning the character of Christ, and what they must do to be saved. One of the maid, that, by only feeding a cow, they could be saved.

[We have given the above journal, (which was written by a boy only 13 years old) as furnishing a specimen of what has been accomplished in the education of the youths, supported in the charity boarding-school in Ceylon, by individuals and societies in this country. Niles seems to have become a faithful, active and useful assistant. Having enjoyed good instruction as to the doctrines and duties of the Christian religion himself, no doubt he daily imparts much of divine truth to

those with whom he converses. Not is it according to the ordinary course of divine providence, and to so many should be wholly lost.

[The friends of missions should render due thanksgivings to God, and take courage, with respect to the mission in Ceylon, when they see how he is raising up and qualifying young, gentle, enterprising natives for preachers of the Gospel to their countrymen. The fact of his providing such laborers, at so early a period, (only ten years from the opening of the school,) and in such numbers, (there are, at least, eleven male, and several females, hopefully pious,) seems to indicate that he has designs of mercy towards the whole people. The mission has indeed been remarkably blessed, and the missionaries are pursuing their work, with increasing zeal and animation.]

[We cannot close our remarks, without directing the attention of our readers to the translation of Niles' Journal by Dwight. It should be remembered that this boy, on entering the school, commenced the study of English, as a foreign language. What attentions he must have received from his instructors, and with what assiduity success he must have applied himself, to become a best judge, who have attempted the acquisition of a language as unlike to the English, as the English is to the oriental languages. Dwight was 16 or 16 years of age, when he made this translation, and we have no hesitation in saying, that few youths of his age, in this country, could write so correctly in a foreign language; and that comparatively few can write so much English as the journal contains, with so few errors.]

MANEPLY.—MR. SPAULDING'S JOURNAL.

[Mr. Woodward first occupied this station, but health compelled him to leave it. Aug. 25, 1821, Mr. Spaulding removed hither.]

Influence of the Missionaries.

29. A few of our neighbors have called on us. I asked them why their wives did not come with them. They said, "It is not our custom. But will they never come?" "Hereafter, when you have been here some time." But why do you continue this foolish custom? Because our fathers did so; but since the missionaries have come into this country, the custom has been very little. Though the heathen are sensible, to a great degree, of any change, they are undoubtedly a fact. While they think they are unmoved, and often declare they will never forsake their religion; the silent influence of our missionaries and religious truths have a most powerful and pleasing effect.

Sept. 3. I was pleased to see how promptly and effectually those who have been constant hearers at the school-bungalow, opposed a man, who made the very common objection—"We know nothing about heaven or hell, because we have never seen them, nor have we seen any who have been there." The argument was immediately applied to the Tamul notions of a future state, existence, and it was shown, with a great deal of energy and earnestness, that the argument was much against transmigration, eternal sleep, or annihilation, as against the Christian doctrine of a future state. It is gratifying to see some of our own number enlist in a free and earnest manner to sanction and vindicate the truth.

[The following extract shows pretty clearly that men every where feel much alike, and make similar objections, when the plain Gospel is laid out to them.]

Oct. 1. Our number of hearers to-day has been very encouraging. Some men who have been attended before, and fifteen women of respectable cast, were present. All were very attentive, and still. In the afternoon, about twenty of the principal men in the village attended at the school-bungalow. I had told them before, that I should preach on the character of God. This morning, telling my subject the week before I preached it, I find has often many advantages; and seemed to have thought enough of that subject, to make a few objections. Among others, they were stated. "It is said, God speaks to Man; how could he speak without a body?" Another said, "Did God cause sin to come into the world? If so, why? Why did he make sinners?" Another attempted to excuse his own sin by saying, "If I can do nothing without God, why am I to be blamed?" All were very much interested in these questions; and it was painful to see, even the heathens are capable of making some objections, and of making them as plausible as the impotent sinners in Christian countries. They all concurred at last, in saying, "What God teaches is good—is right—is excellent wisdom." O that I could persuade them to become converted to God through Jesus Christ. But this must be the work of the Holy Spirit. The heathen say to me, "Preach about God, and his duties, and heaven and hell, and we will listen. It is all good, it is sublime. But do not preach us about your Jesus Christ; we wish to hear something about him, and will never believe in him."

PALESTINE MISSION.

LETTER FROM MR. FISK. [Continued.]

A learned Jewish Physician. The most interesting part of my labors in Alexandria, has been among the Jews. I have been particularly acquainted with three. One of them is Dr. M. who was brother Parsons' physician. He is a native of Germany, but has been many years in this place. He is reputed skilled in his profession, is one of the Pasha's physicians, and is a man of extensive learning and very respectable talents. He has a library of about 2,000 volumes, among which are the Scriptures in different languages, and several valuable theological books. He showed me the writings of Eusebius, and others of them as highly valuable. He has also the works of several of the Christian fathers.

His opinion of Mr. Wolf.

He knew Mr. Burkhardt, and speaks of him; though he speaks of no person in exalted terms as Mr. Wolf, the converted Jew from Poland, who is now gone to Judea to preach to his countrymen. Dr. M. had frequent religious discussions with him, and says he is very judicious, and exceedingly amiable.

Opinions on various subjects.

We hoped to be able to enter into some interesting discussions with him, but did not intend to begin immediately. At almost his first visit, however, he told us that Mr. Wolf had spoken much concerning us. We then entered into conversation concerning the Jews. He says there were about 400 in this place. Their language is Arabic; they read Hebrew, but understand very little of it; and are exceedingly ignorant, ignorant, and superstitious. I then said, "They are waiting for the Messiah." He replied, "Yes, but they care very little about the Messiah, as he has come, or any one that will come. They are easily to be hired to consent, that there should never be a Messiah." Speaking of the Tamul, which he studied a long time, while young, he said, "It is a perfect Babel, a confusion of languages, a confusion of logic, theology, and everything else. In a whole volume, you will scarcely find twelve sentences worth reading." I asked him, "No pretended Messiah has now appeared, and a long time." "And I hope," said he, "never will appear. In Europe it would be impossible for one to succeed; he would soon be killed." In this country he would probably have had immediately if any monarch should undertake to assemble the Jews, they could not live together. The Jews of Germany, of Poland, of France, of Spain, and of Asia differ so much, that they would not tolerate each other. The way to make Jews Christians, is to give them the privileges of citizens, and let them mix with Christians. If Buonaparte had reigned 20 years, there would have been 2,000,000 of Jews

It would have been blended with the other cities. For himself, he says frankly, that he does not believe in any revelation, though he thinks it would be very inconsistent with the goodness of God to punish any of his creatures forever, and therefore believes that all will ultimately be happy. He says a few, and only a few of the Jews, know how to read in the ancient Hebrew. There is more Rabbinical learning among the Jews of Poland, than anywhere else. The best of the Jews of Poland, however, is that of the mode of reading Hebrew, in distinction from the Italian and Spanish, the vowel points were invented by the Babylonian captivity, because the Jews had so far lost the knowledge of their language, that only a few learned scribes knew how to read. One day I asked him, "What is your opinion of the Messiah?" "For myself," said he, "I do not think a Messiah ever did come, or ever will come; but I wish others to entertain their own opinions about it. My wife is strong in her belief of Judaism. Her idea is, that religion consists in doing good, and not eating pork. Among my friends, I have one Greek, two Mussulmans, and a female servant, and has no idea of any religion whatever; and the young man in my shop is an atheist. In my opinion I differ from them all. Still we live in peace." He says the Jews are very strict in their adherence to Scripture rules, as respect to meats, and drinks, and days, with many additions of the Talmud. It is literally true, that in order to kill a fowl according to law, one must be a learned man.

His opinion of Christ and his Gospel.
He speaks of the Gospel as containing very subtle morality, and of Jesus Christ as holding a high rank, and possessing a most unexceptionable character, when viewed as a lawgiver, and the founder of a sect; and says the stories in the Talmud concerning him are ridiculous and absurd, and all conception. He one day took up a Hebrew Testament, and turned to the sermon on the Mount, and said, "This is excellent. This would be good to read to the people every day."

State of Public Morals.
He gave me one day, a most horrible picture of the state of morals in this country, particularly among the Turks and Manelukes. The most unexceptionable crimes are committed without shame, and almost without any attempt at concealment. Among the nominal Christians of this country, he says there is no morality; and assigns as the reason for this, that morality is never found among slaves. He then the Life of Frey, and the Memoirs of Mary, which he read and returned. A few days later, I sent him an English Bible, and several tracts in different languages. The next time I saw him, he told me, that the title of one of his tracts interested him extremely. To use his own phrase, it pierced his skin. This was Leslie's Method with Deists, which I sent him in French. He thinks, however, that the argument applicable to other religions as well as the Christian, and therefore proves nothing. This was the last interview I have had with him. He sent me three letters of recommendation to Cairo.

A Jewish Schoolmaster.
Another Jew, with whom I have had frequent conversations, is an aged man, named Jacob. Though he is 82 years old, and, in consequence of an ophthalmia, has been eight years blind, he is still the head master in a Jewish school of 40 children. He thinks the whole number of Jews in this town, is 6 or 700. I one day went with him to visit the largest of the two synagogues, in which the Jews have been sitting on a sheep-skin, and his assistant was sitting on the floor, and his son, with his Hebrew books.

He gave it as the opinion of the Jews, that there will be a general resurrection, and a future state of retribution; all good men, whether Jews, Christians, Mussulmans, or Pagans, will be happy; the wicked, of all nations, will wander in perdition and pain, till they have expiated their sins by their sufferings. I inquired if all are to be finally happy. He uniformly answered, "yes;" and then asked for my opinion on this point. I said, "The Gospel teaches that good men will be happy forever, and wicked men forever unhappy." He then said, "We believe too, that some have committed great crimes, will never come to rest, but be left for ever wandering in war." He was evidently affected by it, at the moment, and afterwards assured me, that it made him tremble to hear that name. I inquired, why Jews did not pronounce that, as well as the names of God, but could get no intelligible answer, except that, when the temple was standing, no man was allowed to pronounce it but the high priest. He would sometimes listen to what I said respecting Christianity, but manifested no disposition to consider the subject, and was strongly attached to all his Jewish ideas.

A Jew of Salonica.

The third Jew to whom I referred, is Joseph, a young man, employed as a writer in the custom-house, a native of Salonica, a place famous for the number of its Jewish inhabitants. He speaks of his country as having five or six different languages. When boxes of books were opened for inspection, at the custom-house, his curiosity was excited by the names of the Hebrew books. He came, however, to our lodgings, to see them, and we gave him a Hebrew Testament. In one of his subsequent visits, he told me he had read as far as John, and found it very good. He told me since, that he had read the whole of it, though I perceive by conversing with him, that he has read it in that unprofitable manner, which is so common in the east; for he can tell very little about what he has read. He gives it as his opinion, that there are not above 2 or 300 Jews in Alexandria.

His opinions on several subjects.

He has often read the Scriptures together, and in reading the account of Philip and the Eunuch, inquired whether any such thing as baptism was known among the Jews. He said that, in ancient times, when a stranger embraced the Jewish religion, he and his wife and children, were all baptized. The ceremony was performed by sprinkling a cup of water on the head; and was repeated seven times. Now, foreigners never embraced the Jewish religion; and if they should, they would not think they would be baptized. I do not know what other Jews would say on this point. We read Psalm xvi, and I asked him if the Jews understand by *Sheol*, the word used in verse 10th, for hell. He says they believe in the place of future punishments, there are no punishments. The first, and most tolerable, is the second Sheol, the third Abaddon. I inquired, "What do you Jews believe of the Messiah?" He said, "The Messiah will come, though we know not when; some say after two hundred years, and those who do not yet feel such an interest, may find it useful as simplifying the science, and engaging the attention of their children beyond any other work of the kind."

Some of the improvements which the Author has attempted, and we believe has truly made, cannot be better stated than in his own words:

1. The rules are expressed in terms, and accompanied by explanations, more easy to be understood.

2. Under every rule, one question or more is performed at full length, and every step of the operation explained at large, that the meaning and application of the rule may be clearly seen.

3. Under the first rules, a number of examples, prepared in the Lancasterian manner, are given for classes to be exercised in by the help of a monitor.

4. A large number of exercises are inserted, which consist of short and easy questions, with answers annexed, to be performed mentally, and

of the Jews." "But where is that place?" "Who knows," said he, "but it may be, as some say, in America, beyond Mexico, where there is a river of stones, that run along, as water does, in other rivers, except on Saturday, when the river stands still." I assured him that there is neither a river of stones nor a kingdom of Jews, in America. He then said, "Some say it is beyond Mecca." "But," said I, "travellers have been through all that country, and there is no such river, and no such people there." "The Rabbins say there is such a country," said he, "but who knows any thing about it?" "It is easy to explain the matter," said I, "The Messiah came 1800 years ago, and your fathers rejected him, and you persist in their course of unbelief; for though the evidence from your own prophets is clear, and abundant, you refuse to believe." He replied, "That is true. I have been reading the Testament you gave me, with another Jew, and told him that the transactions which we there read, were a fulfillment of what Isaiah and the other prophets had predicted; whereas we had been waiting 1800 years for this fulfillment, and waiting in vain." He said, "I am myself willing to believe, but my relatives and friends are all Jews, and they will oppose me." I then urged upon him the value of truth, in preference to every thing else, and the necessity of seeking for it diligently, and embracing it boldly, wherever found, and whatever might be the consequences. We have read together the second chapter of Acts, several chapters in Hebrew, and some other parts of Scripture. In our last interview, he told me he was very sorry I was going away, and hoped I should return here again.

Distribution of Tracts, &c.

While here, I have distributed 130 different tracts, in 6 different languages, a few missionary pamphlets, 20 numbers of the Boston Recorder, and 18 Bibles, 1 Testament, and 1 Psalter.

The population of Alexandria, is estimated, by those with whom I conversed, to be from 10 to 15 thousand. The great body of the people, are Arabs. It has given me great satisfaction to be able to preach the gospel, argue from the Scriptures, and circulate the written word of God, in this city, where some of the most eminent primitive Christians lived.

Cairo, March 19. I close my letter to forward it to the care of Mr. Temple, at Malta. A letter from Dr. Naudi, which I received ten days ago, informed me that he had that moment, received a line from Mr. T. who had just arrived in the quarantine harbor. I cannot tell you how much I rejoice at his arrival. I defer the account of what little I am doing in Cairo, to another opportunity. I say but little about the future, because, in these troublous times, it is impossible to say where I shall go, or what I shall be doing. May God prepare me for whatever may be his holy will.

Yours in Christian love, P. Fisk.

[Rev. Jonas King, who has been residing some time at Paris, for the enjoyment of various literary advantages, has been induced to offer his services to the Board for three years and to join the Mission at Malta. Mr. Wilder, of Paris, has generously offered \$100 per ann. for the term specified, and to other gentlemen have contributed liberally. He probably left P. about the middle of September, taking with him two founts of Greek types which had been ordered for the Palestine Mission Press.]

[The alacrity with which individuals of liberal views and benevolent hearts, on the Continent of Europe, as well as in Great Britain and the United States, patronize exertions for the spiritual good of mankind, is very gratifying.

Mr. Mertens, of Brussels, a gentleman distinguished for his Christian benevolence, writes to Mr. King, with the offer of 500 francs, as follows: "To contribute to the success of so laudable a cause, must be considered a privilege and great joy to every Christian heart which loves its Lord and Master. May you, my dear Sir, enjoy that peace and comfort, which are the portion of all those, who are engaged to serve their Lord sincerely. May every blessing attend you, and may you find strength to undergo the fatigues of the body, and the labors of mind, attached to such an undertaking, by steadfastly fixing your eye on what has been accomplished at Calvary."

* I presume the confused idea which is here expressed, respecting a kingdom of Jews, is derived from the story which Passagie relates in his history of the Jews, B. 7, ch. 1. It seems that the Jews, in order to prove that the sceptre is not departed from Judah, invented, many centuries ago, many fabulous stories respecting a kingdom called Cozar, situated in Tartary, and inhabited by the descendants of Togamah, the grandson of Japheth. In this country, there were said to be many Jews, and that finally, the king, after trying all other religions, embraced Judaism, & his people followed his example. The difficulty however, is, that nobody has ever been able to find this kingdom, or ascertain where it may be found.

BOSTON RECORDER.

SATURDAY, NOVEMBER 9, 1822.

THE MISSIONARY ARITHMETIC; or, Arithmetic made Easy, in a new method, designed to diminish the labor of the Teacher, & increase the improvement of the learner. By WM. R. WEEKS. Utica, Merrill & Hastings, 1822.

One who "has been employed several years in the instruction of schools," would be much better qualified than we are to express an opinion of the superior merits of this work. So far as we have examined it, we have reason to believe that it makes no unfair pretensions to a superiority in various respects, over many "Arithmetics" in use. We confess ourselves not partial to the title of it; but as it is rather a matter of fancy, and justified by the application of many Missionary facts to the purpose of exemplifying the Rules of Arithmetic, we are not altogether displeased with it. The idea of familiarizing young minds in this way, with the benevolent exertions of those societies that are promoting the spread of the Gospel, is a happy one; and it is believed that the general introduction of such a book into our schools, under the direction of pious men, would imperceptibly, but effectually expand the views of many youth in regard to the duty and privilege of laboring for the conversion of the world. On this principle, those who feel interested in the Missionary efforts of the day, may be relied on to patronize the work; and those who do not yet feel such an interest, may find it useful as simplifying the science, and engaging the attention of their children beyond any other work of the kind.

Some of the improvements which the Author has attempted, and we believe has truly made, cannot be better stated than in his own words:

1. The rules are expressed in terms, and accompanied by explanations, more easy to be understood.

2. Under every rule, one question or more is performed at full length, and every step of the operation explained at large, that the meaning and application of the rule may be clearly seen.

3. Under the first rules, a number of examples, prepared in the Lancasterian manner, are given for classes to be exercised in by the help of a monitor.

4. A large number of exercises are inserted, which consist of short and easy questions, with answers annexed, to be performed mentally, and

answered extemporaneously, to a monitor; designed to quicken the attention of learners, and render all the usual operations in Arithmetic perfectly familiar.

5. A set of questions are inserted, on the nature of each rule, without answers, in the manner of the modern improvements in teaching geography, that the scholar may examine the rule itself, & find out the answers: intended also for the use of classes.

7. In forming the questions for practice, a large number of useful and interesting facts are embraced, which will not only serve the purpose of exercising the learner in the rules, but will convey to him much important information respecting the great enterprises of Christian benevolence, which distinguish the present age, and render this work a useful auxiliary, in training the rising generation to esteem the privilege, and practice the duty of doing good.

8. The rules for extracting the roots are expressed in a new form, more easy to be understood and remembered.

9. Under the head of Mensuration, easy rules are given for finding the content of the various solids, the capacity of different vessels, the measurement of heights and distances, and the surveying of land, as far as is necessary for the common purposes of the farmer, without the aid of mathematical instruments.

10. The whole is adapted to the use of schools, in such a manner that all classes of learners may receive the requisite attention and instruction, with very little trouble to the instructor, and very little interruption to the other business of the school.

These improvements have been the result of several years' attention to the subject; and most of them have had the test of experience, in schools under the direction of the author, long enough to demonstrate their utility.

The Injustice and Impolicy of the Slave Trade, and of the Slavery of the Africans: illustrated in a Sermon, preached before the "Connecticut Society," &c. 1791. By JONATHAN EDWARDS, D. D., Pastor of a Church in New-Haven. 2d Edition. Wells & Lilly. Boston. 1822.

This Sermon is worthy of its Author. And its Author is worthy to be had in everlasting remembrance for his piety and talents. The re-publication of such a discourse is timely, and deserves the thanks of the public. It presents the prominent arguments against Slavery, in a most convincing; form and replies to the arguments urged in favor of it, unanswerably. Indeed we know not how any man who holds slaves, can give it a serious and candid perusal, without feeling his confidence in the rectitude of his conduct shaken. Perhaps, however, we do not understand the character, or do not enter into the circumstances of such men, sufficiently to form a just judgment of the effect likely to be produced on them, by such a chain of facts and arguments. We hope it will have an extensive circulation, and stir up the public mind to more exertion in favor of the American Colonization Society.

Some professing Christians think a great waste of time, talents and money, involved in the attempt to christianize Hindoos, Birmans, &c.; and the wisdom of Missionaries, not to say of Missionary Societies, is seriously called in question, when they continue to labor year after year in the same fields, where little success has yet crowned their exertions. We are not converts however to the opinion that nothing short of some special and extraordinary interposition of Providence, or some mighty revolution—will open the way for any successful operations in behalf of Christianity. We believe men to be rational beings, and capable of powerful moral influences; even men who are entrenched in the strong holds of prejudice; & that the Gospel only, is the power of God and the wisdom of God to their salvation; we believe that a little heaven will lighten the whole lump, & that where there are already a few converts, as at Ceylon, or Birmah, or in our western wilderness, there will soon be more—many more, if the means hitherto blessed, shall be persevered in: we believe that Missionaries and Missionary Societies have already had as much success, as the history of the church in past ages warrants them to expect from their labors during so short a term of time; we believe that a mighty revolution will take place in the earth—and that it will be accomplished by the instrumentality of those very measures which are now thought to be so unwise. Let it be remembered that as at first, so now, "God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world and things which are despised hath God chosen, yea, and things which are not, to bring to nought things which are."

Quere. "What shall a man give in exchange for his soul?" If it would profit a man nothing to gain the whole world and lose his own soul, what expense is too great, to be wisely submitted to, for the salvation of a fellow-creature, whom we are required to love as ourselves?

An Asylum for the Insane, is contemplated in Connecticut. It is said that there a thousand persons of this description in the State. \$15000 have been obtained for it by subscription. \$600 have been appropriated to the object by the Medical Society, and \$5000 by the Legislature at their last session. The Governor is requested also to issue his biennially for five years, for a collection in the several churches in the State. Larger subscriptions are expected, as a large proportion of the State has not yet been visited by the Agents. It is pleasing to observe how a due regard to the temporal interests of our unhappy fellow-men, keeps pace with the increasing regard to their spiritual interests.

New-Hampshire Missionary Society.

The 21st annual meeting of this Society was held at Pembroke, Sept. 5, 1822. The receipts of the year have amounted to \$1951 07, the expenditures were \$1691 50. Two hundred and eight weeks of Missionary labor have been performed among the destitute population of the State, and of course received with gratitude by those who love, but rarely enjoy the administration of the ordinances. No extensive revivals are mentioned as the fruit of these Missionary labors; but several instances of hopeful conversion are recorded, and in many "waste places" the pious were comforted and strengthened. "In the morning sow thy seed, and in the evening withhold not thy hand."

His Excellency Governor Clinton has by proclamation assigned Thursday, the 5th of Dec. next, to be observed throughout the State of New-York, as a day of public Prayer and Thanksgiving.

In the Press, and will soon be ready for sale—the SERMONS of the Rev. HENRY MARTIN, a. d. late fellow of St. John's College, Cambridge, and Chaplain to the hon. East India Company.

These Sermons were printed in Calcutta by the Corresponding Committee of the Church Missionary Society, and the proceeds of the publication appropriated to the funds of the Society. In their preface they say—"The desire to know how such a man preached, is natural, and unavoidable. It will be here gratified, as far as respects the style, and usual strain of his compositions. His manner in the pulpit was distinguished for a holy solemnity, always suited to the high message he was delivering, and accompanied by an auction which made its way to the hearts of his audience. With this was combined a fidelity at once forcible by its justice and integrity, and penetrating by its affection. There was, in short, a power of holy love, and disinterested earnestness in his addresses, which commended itself to every man's conscience in the sight of God. The editors are persuaded that these Sermons will be read with lively interest, and they send forth this volume earnestly praying that the Author 'though dead' yet may hereby 'speak' with power to many; and that the great Head of the Church may graciously crown the perusal of those discourses with his blessing."

The Publishers of the present edition offer them to the Public, hoping they may edify the Church, awaken sinners, and add to the treasury of the Lord. All the profits arising from the sale of this work will be given to the AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

These Sermons will be neatly printed in one volume, duodecimo, with a fair type and on good paper, containing about 400 pages. The price will be One Dollar and Twenty-Five Cents, bound and lettered. To Booksellers and those who purchase in large quantities, liberal discounts will be made. Subscriptions received at Recorder Office.

A new mode of tanning skins has been discovered in England, by which a great saving in the article of boots and shoes can be made. The ingenious discoverer, a young chemist, has made his fortune by this invention. He receives from the purchaser of his patent 10,000 down, and security for 50000 in Jan. next, 50000 per annum for four years next coming, and afterwards 11,0000 a year, for life!

A fire broke out at Washington, N. C. on the 17th of October, between two and three o'clock in the morning, in a house occupied by Mr. Robbins, hatter. In its progress it entirely consumed twelve stores and dwelling houses, and was arrested when at one house above the Post-Office.—*Phil. Union.*

The dwelling house of Mr. Benjamin Taylor, of Glensbury, Con. was destroyed by fire on Thursday 31st ult.

The powder mill owned by Messrs. Masters & co. of Schaghticoke, exploded on Tuesday last, and two of the workmen, one a black man aged about 70 years, were instantly killed.—*N. Y. Mer. Adv.*

A daring robbery was committed at Philadelphia, on the 31st ult. about 8 o'clock, P. M. by two men & two women, who entered the dwelling house of Mrs. Livingston in Market-street, and after menacing the family, consisting only of Mrs. L. her daughter, and a female servant, and tying their hands behind them, proceeded to pack up, and secure a considerable booty, with which they made off, without causing any alarm in the neighborhood. One of the villains held up a pistol to their breasts, whilst the others were engaged in securing the plunder.

DEATHS.

In Boston, Mrs. Susannah Foster, wife of Mr. Nathaniel F. aged 71; Lucy Everett, child of Mr. Francis S. Durivage, 6 mo.; Mr. John J. Ulmar, 48, a native of Germany; Perry Bryant, 54, John Groves, aged 47, William Clark, aged 45, Charles Foster, 24, Wm. Jenness, 16, John Casey, 6, Michael Barry, 14 mo.—Mrs Sarah, wife of Mr. Jacob Amee, 51.—In the Almshouse, George Roy, 80, Evan P. Evans, 51, Rebecca Bates.—*City Poor.* Wm. Cutler, Alexander Campbell, Mary Griffin.

In Roxbury, Mr. Jonathan Bemis, 27, eldest son of Mr. Amos Bemis, of Lincoln.—In Cambridge, Mrs. Abigail Carpenter, wife of Capt. Benjamin C. 79.—In West Cambridge, Miss Lucretia Childs, 18.—In Milton, Mary Caroline, 12, daughter of Mr. Thomas Seymour, of Boston.—In Salem, Mrs. Lucretia Dodge, widow of the late I. Dodge, Esq. 75; Mr. Joseph Deland, 70; Mr. Benjamin Pike, 38.—In Lexington, Mr. Benjamin Greene, 92.—In Providence, Mrs. Lucy Melcalk wife of Joel M. Esq. 63.—In the late Sudbury, Mrs. Hephzibah Morse, relict of the late Rev. Asahel M. of that place, 74.—In South Bridgewater, Miss Maria Snell, 22, youngest daughter of Mr. Wm. Snell.—In Rochester, Mr. Charles Tinkham, 77.—In Middleborough, Mrs. Hannah Lewis, wife of Mr. Lehorp Lewis, 53.—In Westfield, Major Lyman Lewis, 49.—In Dover, N. H. Hon. Charles Woodman, Speaker of the House of Representatives.—In Needham, Mrs. Grace Fisk, 41, wife of Mr. Enoch F. jr.—In Chelsea, Mr. Ja's. Floyd, 93.—In Newburyport, Mr. Wm. Boardman, 60.—In Fryburg, Me. Miss Charlotte Elizabeth Dana, eldest daughter of the Hon. Judah D. 21.—In New-York State, James Lyons Esq. Attorney at law, killed by the accidental discharge of his gun, while shooting squirrels.—In Pennsylvania, a child of Mr. Wancmacker, by eating what is called *toad stool*, which the child mistook for mushroom.—In Portsmouth, Va. Mr. Alexander Allen, formerly of Boston, leaving a wife and two children.—In Portland, Mr. Dexter Dana, 50, formerly of Boston.—In Mississippi, Capt. John Thompson. He was killed by the accidental discharge of the musket of a sentry, while teaching him how to receive the counter-sign from a hailed person.

In Weston, Mass., Mr. Joseph Livermore, 59.

FIRE!

THE MANUFACTURERS' INSURANCE COMPANY, recently established in the City of Boston, for the express purpose of Insuring Against Fire, with a Capital of Three Hundred Thousand Dollars, now offer so Manufacturers throughout the United States, an opportunity of insuring their property against this destructive element, (which the greatest care and strictest attention cannot always prevent, and which, in an unfortunate moment, frequently reduces affluent and independent families to poverty and distress,) at such moderate rates, as cannot fail to induce owners of Factories to secure themselves against loss.

The Company are in no manner restricted as to the description of risks, but will name premiums in all cases, however hazardous, and on the most favorable terms. Not only Cotton, Woollen, and other Manufactures, will be insured at this office, but also Dwelling houses, Stores, Furniture, Goods, and Merchandise, with every other description of property subject to loss or injury by fire.

The Company take this opportunity to state the kind of information deemed most necessary to be made by the applicants, as the premiums, in a great measure, will be graduated by their representation—to wit:

Where situated? Of what materials are the buildings constructed? For what purpose occupied? How many stories are the buildings? Of what materials are the roofs? What buildings are in the vicinity? and their distances from the one to be insured? and for what purpose occupied? In what manner are the buildings heated and lighted? Whether the pickers, machine shop, blacksmith, dye house, &c. &c. are in, or annexed to the buildings to be insured? If a watch is kept in the building? or an engine attached to the establishment? And if insurance is wanted on the several buildings belonging to the factory, the applicant will state the different amounts on each; and if convenient, the Company would wish to have a ground plot, to give them some idea of the buildings to be insured.

As the Company will not for the present, take more than twenty thousand dollars on any one risk,

and possessing an ample capital, give undoubted security to the assured.

Persons desirous of insurance, who may reside out of the city, by forwarding their applications, by mail, or otherwise, to the Secretary, may be assured the same will meet with immediate attention.

SAMUEL HEAT, Secretary.
Office, No. 21, State-street, Boston.

JOHN C. PROCTOR,

No. 37 Union-Street, opposite the Market.

AS received by the late arrivals from Liverpool, his full supply of BIRMINGHAM and SHEFFIELD GOODS, making his assortment very extensive and complete. The following comprise a part, viz.

Ivory, Tip, Bone and Forbuck, Table, Desert and Carving Knives and Forks—Shoe, Bread and Butcher Knives—Sawyers, Pocket, Pen and Desk do.—Razors, Scissors, House, Horse, Sheep and Tailors Shears—Plated, Britannia and Tin'd Iron Tea and Table Spoons—Brass and Composition Cocks—Brass and Iron Door Rappers—Commode Knobs, Plates and Rings, Rose and Lifting Handles—Claw, Plate, Socket and Iron Castors—Brass Bell Trimmings—Brass and Iron Hat Hooks—Brass and Iron Candlesticks—Brass and Japan'd Lamp—Pocket Lanterns—Polished and Common Stuffers—Brass Circular and Iron Door Springs—Cam's Plane Irons, Chisels and Gouges—Iron and Steel Tongue, Squares—French Planes and Moulding Tools—Turkey Oil and Lard Stones—Brass and Iron Back Saws—Hand, Faneel, Veneering and Webb do.—Cross-cut, Tenant and Mill do.—Carpenters' and Coopers' Adzes—do. do. Compasses—Erases & Blits—Box Rules & Bevels—Pod & Screw Augurs—Brass & Spring Ladders—Polished Pliers & Callipers—Smiths, Punch, Hand & Coopers' Vises—Round and Flat Bolts—Squares, Spring and Round Tarel do. extra strong—Common and Port Pad Locks—Brass Drop, Close Shackle, & double Chamber do.—Barrows' Patent and Tumbler do.—Common and Fine Fancy Trunk do.—Brass, Book-Case, Chest and Portable Desk do.—Iron and Brass Tilt do.—Plain, Screw'd Fancy and Tumbler St. Cup'd do.—Common and Fine Fancy Slop'd desk do.—Common, dbl. link and fancy screw'd Chest do.—6 in. Mortice Locks 2 and 3 bolt—do. Scotch Spring do.—Mortice and Bow Latches—Scotch Spring Round Stop Locks, from 6, to 11 in.—Plain Spring do. from 5 to 9 in.—Common and fancy screw'd & brass barrel Closet do.—Extra strong fine Dead do. Brass & Iron, Furniture Draw back do.—Brass case knob & Ring do. from 6 to 11 in.—6 in. round Knob Chisel-door do.—Banbury, Bastard, fine Plate and fancy bit Stock do.—Nerfolk, Japan'd and Bright Thumb Latches—Cast Iron, Pew Door and Parlor Butts—Back Flaps and Table do.—H. and H. L. Hinges—Strap, T and Chest do.—Screws from 3-8 to 3 in.—Iron and Tin'd Rivets—Polish'd bar, Buted and dbl. Grid Irons—Clout Nails and Flemish Tacks—Hemming's White Chapel, Superfine and Silver eye'd Needles—Iron and Steel Knitting Pins—Mix'd and Paper do.—Pocket Books, Ink Powder—Gilt, Pearl and MM Buttons—Patent Tea Boilers—Copper and Sheet Iron Tea Kettles—Warming and Bed Fans, Scale Beams, Steel Yards, Brass and Iron Head Fire Irons—do. do. Andirons and Pokers—Iron, Annealed and Copper Bell and Brass Wire—Real Cox' Curriers' Knives—Benn do. Fleshers—Curriers' Steels—Scotch Gray Stone—Brass Fire Setts—Fancy and Common Ellows—Brushes, Files and Rasps of every description—Roller and Tower Gun Locks—Anvils, German, Blister, Tub and Cast Steel—Shovels, Spades—Oven Frames—Hollow Ware—American & Bristol Crown Glass—Rifles, single or in sets for companies—Fowling Pieces—English and American Muskets—Common, Tower Force and double battle Powder—Shot—Falls—Sheet-Iron—Sheet and bar Lead—Window Weights—Brass and Copper Kettles, &c. &c.

Nov. 9.

THE PRONOUNCING TESTAMENT.

INCOLL & EDMANDS, No. 53, Cornhill, Boston, have just published an edition of the New Testament, in which the proper names, and many other words are divided into syllables, and accented agreeably to Walker's Dictionary and Key. By ISRAEL ALGER, A. M. Instructor of youth in Boston.—Price, 44 cts. bds. 60 cents, sheep—62 cts. fine.

RECOMMENDATION.

Report of the Committee appointed by "The Associated Instructors of Youth in the city of Boston and elsewhere, to examine the 'Pronouncing Testament,' signed by Mr. Fayson, Principal of the Franklin-English-Grammar School, Boston. The Committee appointed at the last monthly meeting of the Association, to examine and report their opinion of the merits of an edition of the New Testament, entitled, 'The Pronouncing Testament,' have attended to the service assigned them, and have great pleasure in expressing to the Association, that they consider this attempt of Mr. Alger to apply the principles of Mr. Walker, and the marks and characters used by Mr. Perry, and other Lexicographers, for designating the various sounds of the vowels and consonants, to the proper names, and many other words in the Sacred Scriptures, as highly laudable, and calculated greatly to aid children and others in acquiring a correct pronunciation of such words; and that his success has been much greater than could reasonably have been expected in a first edition.

Respectfully submitted by your Committee, Aug. 21, 1822. THOMAS FAYSON, Chairman.

At a regular meeting of "The Associated Instructors of Youth in the city of Boston and elsewhere," held Sept. 25, 1822, the preceding Report was read and accepted.

A true Copy. Attest. JAMES ROBINSON, Sec'y.

POPULAR ANTHEMS.

JAMES LORING, at his Music Book-Store, No. 2, Cornhill, Boston, has for sale the Old Colony Collection of Anthems, selected and published under the patronage and direction of the Handel and Haydn Society in this town. The two first volumes complete, price three dollars each. These volumes have been published at different times, in 16 numbers.—Either number may be purchased separately.—Musical Societies supplied in quantities on liberal terms.

The established celebrity which these selected pieces have attained in England among all persons of refined musical taste, and the additional evidence of their excellence, which has been furnished in the performance of them by the Handel and Haydn Society and other musical Societies, in the presence of delighted auditors, are recommendations which render superfluous those of the publisher.

Also on hand—A supply of Handel's Messiah, Haydn's Creation, Bridgewater Collection, tenth Edition. Handel and Haydn Collection of Tunes, Lock Hospital Collection, Harmonia Sacra, Hubbard's Anthems, Callcott's Musical Grammar, Kollman's Musical Harmony—together with a variety of the most approved books for Singing Societies, on the most reasonable terms. Nov. 9.

EUTERPEIAN.

OR MUSICAL INTELLIGENCER.

The Euterpeian; or Musical Intelligencer, is published once a month, at the moderate price of Two Dollars per ann. payable \$9. annually, in advance, and contains sixteen large Octavo pages, with an advertising envelope, and two pages Music with each number.—Contents of October No.

Elements Vocal Science—Sketch of the rise and progress of the Oratorio—The Musical Student—Musical Pleasures—Review Gardener's Sacred Melodies—A Dissertation on Musical Taste—An account of the Royal Academy of Music—Wormum's new patent Piano Forte—Obituary of James Bartleman—An account of the Oratorio at Augusta—do. do. Worcester—Observations on Singing—Mr. Braham—Notice of the Boston Handel & Haydn Society—Music—Child of Sorrow—Evening Concert on the Water—T. Moore's National Melodist.

Sets of the First, Second, and Third vols. may be had on application to JOHN R. PARKI R., Editor & Proprietor, No. 7, Merchant's-Hall, Boston.

POET'S CORNER.

THE GRAVE.

From Poems by BERNARD BARTON, of England.

I love to muse, when none are nigh,
Where yew-tree branches wave,
And hear the winds, with softest sigh,
Sweep o'er the grassy grave.
It seems a mournful music, meet
To soothe a lonely hour;
Sad though it be, it is more sweet
Than that from Pleasure's bower.
I know not why it should be sad,
Or seem a mournful tone,
Unless by man the spot be clad
With terrors not its own.
To nature it seems just as dear
As earth's most cheerful sight;
The dew-drops glitter there as clear,
The sun-beams shine as bright.
The showers descend as softly there,
As on the loveliest flowers;
Nor does the moonlight seem more fair
On beauty's sweetest bowers.
"Ay, but within—within there sleeps
One, o'er whose mouldering clay
The loathsome earth-worm winds and creeps,
And wastes that form away."
And what of that? The frame that feeds
The reptile tribe below,
As little of their banquet needs
As of the winds that blow.

MISCELLANY.

RELIGIOUS EDUCATION OF BAPTIZED CHILDREN.

Extracts from the Pastoral Address of the General Assembly of Connecticut. [Continued.]

2. We consider it a necessary principle in religious education, that parents count the cost, and prepare for the trials of persevering in the course which they deliberately adopt. Not only must a proper and definite object be proposed, but it must be perseveringly pursued. And that it may be thus pursued, parents must look forward, and prepare their minds for the difficulties which they will surely meet. There is probably more evil arising from failure in perseverance, than from want of a definite and desired object.

The Christian parent finds it easy to propose to himself at the first, the religious education and salvation of his children, as the great and leading object of all his labors. He begins early to furnish their minds with the elements of Christian knowledge, and to tell them of the need of a Saviour. And during the season of childhood, the work goes on easily and prosperously. But there is an age at which children soon arrive, which brings with it new and peculiar trials to the parent. This is the age when children begin to extend their acquaintance and views beyond the family circle, to feel the influence of a mixed company of companions, and to have their feelings wrought upon by the fear of singularity. When they look around them in the world, they observe that others have been accosted. They hear others talk of pleasure in worldly indulgence; and above all, they hear that course of instruction and restraint in which they have been led, branded with the names of superstition and bigotry. In this situation their native feelings experience great mortification; natural propensities are awakened, and brought into action, and at once it becomes their great object to throw off that character, which though it is their greatest honour and treasure, begins to be regarded as their misfortune, and the obstacle to all their future prospects. With these feelings, parental authority and influence are assailed with every argument which ardent feelings can invent. The great reason which is pleaded for more licence is, that others do so; and that singularity is certain ruin. Children in this case will easily discover the vulnerable point, in the character or feelings of a parent, and they will manage the attack with all possible art and pathos. They will plead that there is no harm in the indulgence; that they must keep pace with their companions; and that they must have relaxation. And what renders this onset more successful is, that it is made at a time when parents often begin to relax in their diligence, & to be off their guard, from the flattering success of former labors, and from the mistaken idea that their work is almost, if not quite accomplished. It is also frequently the case that the parent, as well as the child begins to catch the contagion of the prevailing customs and opinions. As his children come abroad into the world, he begins to feel more solicitude about the reception they will meet. He looks around him, and sees that the children of this and that professor of religion, go into mixed company, are at the party of pleasure, or frequent the ball-room. And he begins seriously to fear that he is too strict, and that his children will be secluded from all society. Under this influence he begins to waver, to relax a little his former principles, and the child seizes the favourable opportunity to break away from all restraint. The parent soon perceives, too late, that he has yielded a point which can never be regained; and has the extreme mortification to find that his children have the reputation of being more rude and profligate than any in the neighborhood. Many of his more accommodating neighbors, who have hated the restraints and admonitions of his example, now exult and throw out many wise remarks on the bad effects of too much strictness with children; and come to this joyful conclusion, which relieves their consciences, in respect to their own children, that a religious education makes young people worse than they would otherwise be.

But these effects, let it be remembered, follow not from a religious education, but from a failure to persevere in it. And it will be seen that this failure not only destroys all that has been done, but more than destroys it. Like a weight raised from the ground, the youth who has been religiously educated, if he fall, must fall with greater force in proportion to the greater height to which he has been raised. The only way to prevent this evil is to persevere, not to suffer him to fall, but to keep him rising, until he is placed by the grace of God, beyond the attractions of earth.

It is apprehended that the cause of this failure is, that the parent has not sufficiently counted the cost of what he undertakes, the trial is unexpected, and overcomes him, before he has time to ascertain its real character, or rally his forces against it.

To obviate this difficulty, therefore, parents must look forward and anticipate the trials to which they must come, if their children live. And having learnt what they are to expect, they ought then to settle the correct principles of proceeding, before their feelings are assailed, and made to bias their judgment, & bribe them to a wrong conclusion. They ought to have settled the point in their own minds, whether it is proper for their children to associate with the world, and mingle in its vain amusements, before the child comes to stand for the liberty.

And not only ought parents to prepare their own minds for this trial, but also to prepare the minds of their children to meet it with composure. Let children be led to such views of the world, as shall satisfy them that their happiness, or usefulness, does not depend on following prevailing evil customs, but rather on avoiding them. Let parents refer their children to the history of such men, as have been eminent for wisdom or goodness, and they will see that these have never been drawn from the ranks of fashion and pleasure, but from those who have been early inured to habits of self-government, industry, and sobriety.

And more, let parents early inculcate the sentiment, that time is a talent, for the use of which we are accountable to God, and that the waste of

time in vain amusements, or hurtful indulgence, is a great sin. This will prepare the conscience of the child to take the side of truth and will go far to satisfy the mind of the child, without the intervention of parental authority or even advice.—Or if the child is disposed to ask, what harm there can be in this or that amusement, the answer is ready and decisive, it is a waste of precious time, for which you can give no good account. In this way the peculiar trials of this season may be sustained or averted; the parent may at least hold what he has gained, until the storm has passed by: for this is not usually of long continuance, if firmly and steadily resisted. Children will soon begin to reflect for themselves; they will see many around them whom they desired to imitate, falling into disgrace from their dissipation. They will soon perceive the pit to which they were urging their way, and which has swallowed up many youth of fair promise; and they will soon begin to feel thankful to their parents, for their faithfulness in restraining them, as the only means of their preservation.

THE COLLEGIATE CHARITY INSTITUTION AT AMHERST, MASS.

This institution appears to be rising into notice, and to arrest the attention of the Christian public. It was put in operation a little more than one year ago, under the direction of able and judicious instructors, and is now conducting about one hundred young men of promise, to public usefulness; a considerable portion of whom are looking forward to the sacred ministry, to become the heralds of the gospel to a dying world.

The novelty of its origin, together with its prospects, notwithstanding opposing circumstances, has given rise to a variety of vague and loose notions & conjectures, which seem to float every where in the public mind. Called as I am to mingle with society, over a space of considerable population, I occasionally hear many things said in favor, and many against this institution, by those who appear unable to assign any definite reason for their respective opinions; not having read the Constitution, nor carefully examined any of its leading principles. This document, called "the Constitution and system of by-laws," signed by all the donors to the fund of \$50,000, the other day, conveniently fell in my way, and as I then had a leisure hour, I set myself down to an attentive perusal of its contents. The hour was interesting and pleasant. It was delightful as I passed on, to discover the wide range of thought, the elevated views, the generous and diffusive benevolence, which the movers of the plan entertained, without any apparent features of sectional prejudice, sectarian limitation, or shibboleth of party. Would to heaven, thought I, that all who shall aid the object or receive its advantages; and that all who engage in any way to help forward the broad system of benevolent operation, in this eventful day, might possess feelings and desires corresponding to the language of this instrument.

I was more particularly pleased with two things, which held a prominent place in this plan of doing good; and appear to manifest that impartial benevolence, that enlightened charity, which "seeketh not her own," overlooks party, and "hath all things." One respects the general object; the other respects the means of accomplishing it. The general object of the whole is, to advance the Redeemer's kingdom among men by preaching the gospel. And what I admire here, is, there is no limitation in respect to the place where; it is to have the Gospel preached, not restricted to this state, nor to this country, nor even to Christendom, but generally to the whole family of mankind, very many of whom are now in gross darkness, superstition, and idolatry; it is, according to the command of our divine Lord, "to every creature," to civilize and christianize the nations and the isles of the sea. The means by which to aid the accomplishment of this important and desirable object, is the classic or collegiate education of pious young men of promising talents. And in respect to this, I am gratified to find no sectarian limitation; no restriction to any denomination of Christians whatsoever. The pious indigent youth of promise, whether he be of this or that denomination, has an equal claim to the charitable aid of the Institution.

Indeed there is one obvious and leading design running through the whole system of this printed constitution, every part of which appears guarded with peculiar care. This obvious design, exactly suited to the exigencies of the present day, is to recruit the ranks of ministers; to supply, in greater abundance, heralds of the gospel, and missionaries of the cross, that the standard of Christ may be planted in every clime, that the habitations of cruelty may become the habitations of peace, that the kingdom of darkness may be shaken, and that the empire of gospel grace may spread gloriously among the nations, for the salvation of our fellow men of the human family.

The concluding part of Dr. Nott's Address on Card Playing.

The finished gambler has no heart. The club with which he herds, would meet, though the place of rendezvous were the chamber of the dying; they would meet, though it were an apartment in the charnel house. Not even the death of kindred can affect the gambler. He would play upon his brother's coffin; he would play upon his father's sepulchre.

Yonder see that wretch, prematurely old in infirmity, as well as sin. He is the father of a family. The mother of his children, lovely in her tears, strives with the tenderest assiduity, to restore his health, and with it, to restore his temperance, his love of home, and the long lost charms of domestic life. She pursues him with her kindness and her entreaties, to his haunts of vice; she reminds him of his children; she tells him of their virtues; of their sorrows; of their wants; and she adjures him, by the love of them, and by the love of God, to repent and return. Vain attempt! she might as well adjure the whirlwind; she might as well intreat the tiger.

The brute has no feeling left. He turns upon her in the spirit of the demons with which he is possessed. He curses his children, and her who bare them; and as he prosecutes his game, he fills the intervals with imprecations on himself, with imprecations on his Maker; imprecations borrowed from the dialect of devils, and uttered with a tone that befits only the organs of the damned! and yet in this monster there once dwelt the spirit of a man. He had talents, he had honor, he had even faith. He might have adorned the senate, the bar, the altar. But alas! his was a faith that saveth not. The gaming table has robbed him of it, and of all things else that is worth possessing. What a frightful change of character! What a tremendous wreck is the soul of man in ruins! Return, disconsolate mother, to thy dwelling, and be submissive; thou shalt become a widow, and thy children fatherless. Further efforts will be useless—the reformation of thy partner is impossible. God has forsaken him—nor will good angels weep or watch over him any longer.

Mr. Peacock, Master of a Baptist School at Chittagong, in India, was brought to the knowledge of the truth about fourteen years ago. He was the son of a clergyman in Suffolk; but leaving home very young, (we think at the age of about fifteen,) he, for about the space of ten years, gave himself up wholly to the desires of his own heart, and wallowed in almost every iniquity. At length, settling in Jessore, as an assistant in some indigo factory, he, about the year 1807, happened to come to Calcutta, & found his way to a house in Cosittallah, which the Serampore Missionaries had opened for preaching. From that time the word deeply affected his mind, and in about two years he was baptized & joined the church under the pastoral care of Dr. Carey and his brethren.

From the Christian's Armory.

ANECDOTE OF BOERHAVE.

It was the daily practice of this eminent physician, and no less distinguished Christian, through his whole life, as soon as he rose in the morning, which was generally very early, to retire one hour, for private prayer and meditation on some part of the Holy Scriptures. He often told his friends, when they asked how it was possible for him to go through so much labour and fatigue, "that it was this practice, which gave him spirit and vigour in the business of the day. This he therefore recommended as the best rule he could give; for nothing he observed would tend more to the health of the body, than the tranquility of the mind; and he knew nothing which could support himself, or his fellow creatures, amidst the various evils and distresses of life, but a well grounded confidence in the Supreme Being, upon the principles of Christianity.

I do not recollect to have heard any person object to early rising as injurious to health; but on the contrary, have heard many recommend it, while but few practice it. If one time is more particularly adapted to meditation than another, it is the morning. Then man has once more just "awakened to life," and all is calm. "Weeping may endure for the night, but joy cometh in the morning." The world is then more than ever shut out. But as the Christian is about to enter upon the duties of the day in which he is exposed to temptations, from without and from within, how much he needs to drink anew from the fountain of living waters, and hold converse with God.—And as he prizes this above any privilege, he will best enjoy it when the world is still. That person, whose "eyes are locked in sleep" after "the eyelids of the morning" are opened upon him, loses the most profitable season for devotion. This is the time more than any other, when there is "nothing to disturb, molest, or make afraid." Who then, that regards his health, with which his usefulness to society is closely connected; and who, that would not rush into the world, as the horse rusheth into battle, will not rise with the "rising light" of the new day, and like Boerhave, give his best moments to God, in reading the scriptures, and in prayer.

BENEFICIAL EFFECT OF SABBATH SCHOOLS.

Extract of a Letter from one brother to another, in answer to a request that he would communicate the occasion of his first serious impressions.

A—N. Y. Jan. 21, 1822.
"DEAR BROTHER,—The first serious impressions on my mind, were occasioned by a reproof from my little son [about seven years of age] for profanity. I sent him to the Sabbath school, not because it was a religious institution, but because it was a source of instruction to him. When he returned I questioned him, and answered his questions, as I did not attend public worship. In the course of the conversation I told him that such were guilty of wickedness would go to hell; and among other vices that subjected persons to punishment, I mentioned profanity. About one hour afterwards I observed that something seemed to dwell on his mind. He said, Father did you not say that folks who swore must go to hell? Yes, was my answer. He replied, Father, I have heard you swear. This troubled me much, and I resolved that he should never hear me swear again. I however had no thought of renouncing the practice except in his presence, and so closely did I guard my tongue, that it was nearly two months before he heard me use any profane language. I then broke out as usual, and uttered some profane expressions. I saw him, but it was too late. He said nothing, but his mind seemed to labour. This was a little past twelve o'clock. Early in the evening, I asked him if it was not time for him to go to bed. He did not go. At length I told him to come to me and be undressed. He came and soon began to weep. I asked him the reason, and he told me he was sorry he had sworn, and that he would never do so again. I said that folks who swore must go to hell, and I did not want you to go there. Judge then of my feelings. It was enough to make the stones cry out. Still I was that hardened wretch, (although at the time, I was obliged to retire and give vent to my feelings) that I tried to drive every thing like conviction far from me; and when the spirit of God was striving with me, I actually closed in the aid of spirituous liquor, to calm my troubled mind. But I have now some reason to hope that God, according to the riches of his grace has had mercy on my soul. My constant prayer is, that I may be faithful unto death.

[Utica Christian Repos.]

ABORIGINAL AFFECTION.

An interesting instance of aboriginal affection, is contained in the Journal of the Expedition to the Rocky Mountains, now publishing at Philadelphia. It affords one of the strongest instances of both conjugal and maternal tenderness and affection that we have ever seen; and these virtues existing in the bosom of an uncultivated child of nature. How exquisitely touching is the appeal of this unsophisticated Indian woman, to the person, (a white man) who had thus blasted her affections. "Is my child a dog, that I should sell him for merchandise? You cannot drive me away; you may beat me it is true, and otherwise abuse me, but I will still remain. When you married me, you promised to use me kindly, as long as I should be faithful to you; that I have been so, no, can deny. Ours was not a marriage contracted for a season, it was to terminate only with our lives." Again she says, "Is not my right paramount to that of your other wife? she had heard of me before you possessed her. It is true, her skin is whiter than mine, but her heart cannot be more pure towards you, nor her fidelity more rigid. Do not take the child from my breast, I cannot bear to hear it cry, and not be present to relieve it: permit me to retain it until the spring, when it will be able to eat, and then, if it must be so, take it from my sight, that I may part with it but once." But how cruelly was her fondness—her fidelity—treated by the rapacious white man!—The story is well told, and what is more, it is true. Would that it were the only true story of the kind; but the untutored Indians have no one to tell their wrongs.—[N. Y. Spectator.]

Support of the poor.—When last week we spoke of the richly endowed hospitals and other establishments for the relief of the poor in England, we reproached those systems that made paupers to fill them; believing it to be far better to provide employment by which persons may maintain themselves in independence and comfort, than to furnish means for affording them a beggarly and mean subsistence. A letter from a gentleman resident at or near Williamsburg, O. addressed to the editor, says—"perhaps it may be gratifying to you to know that there is one 'sequestered nook' where the people are not oppressed with poor taxes.—We have no pretensions to wealth here; but, for the eighteen years that I have resided in this place, I have not paid or been charged one cent for the support of the poor. It is provided by the laws of our state, that assessments shall be made in the various townships, if necessary, for maintaining the poor—and our township, at the last census, contained eleven hundred and seventy-seven persons." There are not any paupers.

THE RETORT.—Historical Fact.—When Miss Ann Pitt, sister to the great William Pitt, afterwards Earl of Chatham, received a pension from Lord Bute, her brother wrote her a very angry note, saying "he never wished to live to see the name of PITT and pension, together."—When the same William Pitt received a pension from the same Lord Bute of three thousand pounds per annum, his sister sent him back his own letter.

A GOOD DESIGN.

A friend in middling circumstances, who feels deeply interested in the prosperity of Missions, was lately suggesting, that if other contributors were to adopt the plan he has for several years acted upon, the amount of aggregate subscriptions would be greatly increased. He has formed his family into an Auxiliary Society, and the small contribution of each member is regularly laid aside every week. By this simple method, without any sensible effort, a sum is raised, at the year's end, considerably exceeding what the individual himself would feel it right to give, if he were to pay his annual subscription at once, in the usual way. Thus, to use the language of our eloquent friend, Mr. Bunting, at our late Annual Meeting, may Christians "provide, in their respective families & connexions, a share of those funds which are the sinews of this great & finally successful warfare."

May the time soon come, when there shall be no church without the appendage of an active auxiliary to Missions, and when the spread of the Gospel shall be considered, by all Christians, as necessary a part of ministerial and private obligation, as the promotion of individual piety and social religion!

On the 1st of Jan. 1821, there were 1,070,500 boys, from 4 to 15 years of age, that attended the Primary Schools in France.

For the Boston Recorder.

Mr. Charles Ewer, No. 51, Cornhill, has published an edition of the *Christian World Unmasked*, by Rev. John Berridge, A. M. Abridged by Rev. Abner Morse. The following recommendation is from the Rev. John H. Church, of Pelham, N. H.

"Sir,—I am much gratified to learn that you are about to publish an improved edition of the '*Christian World Unmasked*.' By Rev. John Berridge. I have heretofore been much interested in the perusal of this work. I think it one of the best works of the kind, to give a thorough and accurate knowledge of the human heart, and assist Christian Professors in examining themselves, and coming to a conclusion whether they have passed from death to life. It ought to have a very extensive circulation."

The book contains 210 pages, and will be afforded to subscribers at 75 cents per copy. The retail price will be \$1. Persons holding subscription papers will confer a favor by returning them to the publisher by an early opportunity.

Dracut, Oct. 29, 1822.

Mr. WILLIS.—The subscriber begs leave, thro' the medium of your paper, to acknowledge the receipt of Forty Dollars, to constitute him a life-member of the *American Education Society*, from Ladies of the Cent Society of the First Parish in Dracut; and also of money from individual Ladies to purchase him a handsome Cloak. While he tenders them his thanks for the benefits conferred, he would consider these favors as a pledge of future efforts to advance the interests of Christ's kingdom among men, and that they will earnestly seek for themselves an interest in that kingdom.

JOSEPH MERRILL.

SLANDER CHECKED.

A minister, who had been a few days settled in the pastoral charge of a congregation, happened in company with one of his parishioners, who very devoutly began to decant on the sins of an elder of his flock. "Sir," said the minister, "are you one of my parishioners?" "Oh me, yes," said the parishioner, "I wish to tell you of the misconduct of the elders." "Very well," replied the pastor, "you have, no doubt, two witnesses to prove the charge; I shall enter you as prosecutor before the session, and you are aware, that by the usages of every well regulated session, and by the canons of our church, if you fail in establishing 'every word at the mouth of two or three witnesses' you will be censured as the accused would have been, should you have succeeded in proving your charge." "Oh me," said he, "I would not appear before session for any thing at all." Quere. Do all ministers act so? [Leung. Witness.]

MAXIMS.

How many heart-aches would we spare ourselves, if we were careful to check every unkind word or action toward those we love, by this anticipating reflection:—The time may soon arrive, when the being whom I am now about to afflict, may be snatched from me forever to the cold recesses of the grave, secured from the assaults of my petulance, and deaf to the voice of my remorseless penitence.

The happiness of the married life depends on a power of making small sacrifices with readiness and cheerfulness. Few persons are ever called upon to make great sacrifices, or to confer great favors; but affection is kept alive and happiness secured, by keeping up a constant warfare against little selfishness.

Preserve your temper.—To punish in wrath is generally followed with bitter repentance. A farmer who had stepped into his field, to mend a gap in his fence, found his cradle, where he had left his only child asleep, turned upside down, the clothes all bloody, and his dog lying in the same place, all besmeared also with blood. Convinced by the sight, that the creature had destroyed his child, he dashed out his brains with the hatchet in his hand; then turning up the cradle, he found the child unharmed, and an enormous large serpent lying dead on the floor, killed by his faithful dog, which he had put to death in a blind passion.

OBITUARY.

Died, at Middleborough, Mass., Sept. 22, Mrs. Lucy Goodwin, in the 57th year of her age. In this afflictive dispensation of the great Disposer of events, her children have experienced the deepest and most heartfelt sorrow. To them she was greatly endeared by her unparalleled maternal affection, which she ever manifested in an uncommon degree; she was their only support through the helpless years of infancy; and in mature age they looked up to her for advice and direction, as to their best counsellor, guide and friend. Insuperable indeed would this bereavement be to them, were it not for the good evidence she gave, that she has gone to rest in those realms of joy & bliss, where "peace and joy eternal reign," where the wicked cease from troubling, and where the weary are at rest. During her short illness, her anxious friends took hold on every flattering symptom of her disorder, and were at times so much deceived, as to imagine, until within a few moments of her bidding them a final adieu, that she might recover; but God's ways are not as man's ways, else she had not thus so soon been snatched from the weeping circle around her. Her parents, who still survive, most deeply feel the loss; she spared no pains, and never felt herself more pleasantly employed, than when administering comfort, and attending to the infirmity of her mother. Often has the poor traveller been relieved from the bounty of her liberal hand; never was the shipwrecked sufferer driven from her door, but ever found a shelter under her roof. It now becomes her friends to remember her counsels, and weep no more for her, but for themselves. She manifested a firm and unshaken faith in the Lord Jesus, and at all times when friends spoke encouragingly to her, & endeavored to cheer her mind with the prospect of her recovery; she would calmly observe, it is better to depart and be with Christ; and in this calm and heavenly frame of mind, as if she saw the glories of the celestial city, and as if angels were sent to convey her spirit to the heavenly Jerusalem, she calmly and without a struggle, resigned her departing spirit into the arms of her blessed Redeemer, and with a smile upon her brow passed the important hour of death. [Communicated.]

FURNITURE, Selling at Low Prices.

SAUEL BEALE, Mill Pond Street, informs his friends and customers, that he has received a large assortment of FURNITURE, in fashionable style, and purchased far below the usual prices, which will enable him to sell much below the common market price to such customers as will call on him. 2000 Bureaus, 100 Sideboards, 35 Secretaries, 2000 Bamboo Chairs, 150 Fancy do., 50 Card Tables, 60 Pembroke do., 20 Dining do., 20 Sofas, 12 Couches, 30 Wash Stands, 40 Work Tables, 30 high post Bedsteads, 50 Mahogany Field do., 70 Field stain'd wood do., 50 Common Bedsteads, 2000 lbs. Live Geese and common Fowls, Beds of all descriptions put up at short notice. St. Domingo Mahogany of all qualities. P. S.—The above named articles comprise a great assortment of all qualities of Furniture, and can be rarely met with in any Warehouse, and well worthy the trouble of any person in want of the public may be assured, that every article will be sold at a exceeding low price for cash only. N. B.—Furniture packed in the best manner, and likewise sent to any part of the city free of expense. Sept. 18.

FOR SALE by LINCOLN & FLEMING, No. 22 Cornhill.—A Sketch of the Life of BENJAMIN PUTNAM, embracing his Christian Experience, Call to the Ministry, and the most prominent reasons for his present views of Divine Truth. Written by himself. Also—A Sermon, delivered by Rev. STEPHEN CHAPIN, at the Ordination of Mr. Samuel Cook.

DR. MILLER'S SERMON.

THIS day published, and for sale by S. L. Strong, No. 50, Cornhill.—A SERMON, delivered in the Middle Church, New Haven, Conn., Sept. 12, 1822, at the Ordination of Rev. Wm. GORRILL, WM. RICHARDS, and ARTHUR BISHOP, as Evangelists and Ministers of the Gospel. By SAMUEL MILLER, D. D. of Princeton, N. J.—Price, 25 cents. In Press—A Volume of SERMONS by Rev. HENRY MARTYN, B. D. No. 1.

THANKSGIVING ANTHEMS.

JAMES LORING has for sale at his Music Store, No. 1, Cornhill, the following pieces of Music, adapted for use on Thanksgiving Day, at \$1 20 cts. pr. doz.: Cooper's Anthem; words, "The Lord has done great things for us," &c. &c. The Lord has been more generally used on this occasion than any other that the Publisher has ever prepared. Anthem; words—"Grateful singers and thanksgiving," &c. Pierson's Anthem; words—"Praise ye the Lord," &c.—from Old Colony Collection. Chapple's Anthem; words—"O let us sing," &c.—from Old Colony Collection. Holt's Anthem; words—"Praise ye the Lord," &c. An Original Anthem, first published in 1810. On hand also, the Tenth Edition of Bridge-water Collection; the Rudiments arranged, have Questions interspersed. Handel and Haydn Society Collection of the Old Colony Collection, &c. &c. Oct. 18.

BRIDGEWATER COLLECTION.

Tenth Edition—Improved and Enlarged. T. ARMSTRONG, No. 50, Cornhill.—At this place may be had the following Music Books, wholesale or retail, on the most liberal terms. The Boston Handel and Haydn Society's Collection of Church Music—Village Harmony, &c. &c. The Hollowell Collection of Sacred Music, &c. &c. \$7, 50 pr. doz.—Dr. Worcester's Select Hymns, containing a variety of tunes of approved excellence, suited to the various subjects and metres of Watts' Psalms and Hymns—Price, 50 cents single, \$5 per doz. Oct. 18.

NEW SINGING BOOK.

THE second edition of the WESTLEY HARMONY, or a compilation of choice tunes for public worship, adapted to the various modes of the Methodist Hymn Book now in use, with a table of the particular metre hymns, and some of the tunes in which they may be sung. Designed for the Methodist societies, but proper for all denominations. The work is printed on a new type, fine paper; containing 144 pages; and will be found one of the best works of the kind now in the market. Among the recommendations is the New-England conference. Annotations are invited to give the work a perusal. Sold wholesale and retail, by JAMES LORING, JONAS INGALLS, Boston; Harrison Goss, Joshua Hubbard, Portsmouth; Wm. Hyde, Thos. Dodge, Portland; Goodale, Glazier & Hallows; Henry Little, Bucksport; Levi Adams, Providence; and John Prentiss, N. H. Price \$5 dozen—50 cts. single. Oct. 18.

Rich Figured Silks and Levantines.

CLEVELAND & DANE, No. 42, Market Street, will open this morning 1 case rich Figured Silks, of a very superior quality, and new Levantine 1 do. Levantines; Colors, Mazatine Blue—Black—Olive and Black. 2500 Yards. Oct. 18.

4-4 WHITE FLANNELS.

CLEVELAND & DANE, 42, Market Street, have received, one bale White Flannels of beautiful fabric, measuring yard wide—white & colored, of common width. Oct. 18.

Dr. Wood's Letters, Reply, and Illustrations on Dr. Ware's Answer.

JUST published, and for sale by the Publishers, M. NEWMAN, Andover; and by C. C. Hilliard, and S. T. Armstrong, Boston.—1 vol. Price \$1, 75. Oct. 18.

Crockery, China and Glass Ware.

MICHAEL MELLIN, & CO., No. 32, State Street, have received by the Telex, from Boston and Champion a part of their full assortment, which are from the first Manufacturers in England, and are offered on their usual terms Cash or Credit. 6w Oct. 18.

MUSIC TUITION AND BOARD.

M. S. P. TAYLOR, Professor and Teacher of Music, and Organist at the West Church, respectfully tenders his Professional Services to Ladies and Gentlemen of Boston, in teaching Pianoforte, Organ and Singing. Applications made at Mr. Samuel H. Parker's Book-Store, 12, Cornhill, or at his house in Levee-street, Green-street, West Boston, where a few young ladies can be accommodated with Board, and the use of his Pianoforte. Oct. 18.

APPRENTICE WANTED.

WANTED at the Cabinet Making Office, a LAD, about 15 years of age, to be employed a few miles from Boston.—One who can country would be preferred.—For information, enquire of Gridley & Blake, No. 58, Cornhill, or of Darin Brewer, near Milton bridge. Oct. 18.

NOTICE is hereby given, that the estate of SAMUEL GREEKWOOD, late of Norfolk, in the county of Norfolk, Yeoman, deceased, has taken upon himself that trust, by giving bonds as the law directs. All persons having demands upon the estate of the said deceased are required to exhibit the same; and all persons indebted to the said estate, are called upon to make payment to the said Administrator. Attest, AARON SMITH, Clerk. Medford, Oct. 18, 1822.